

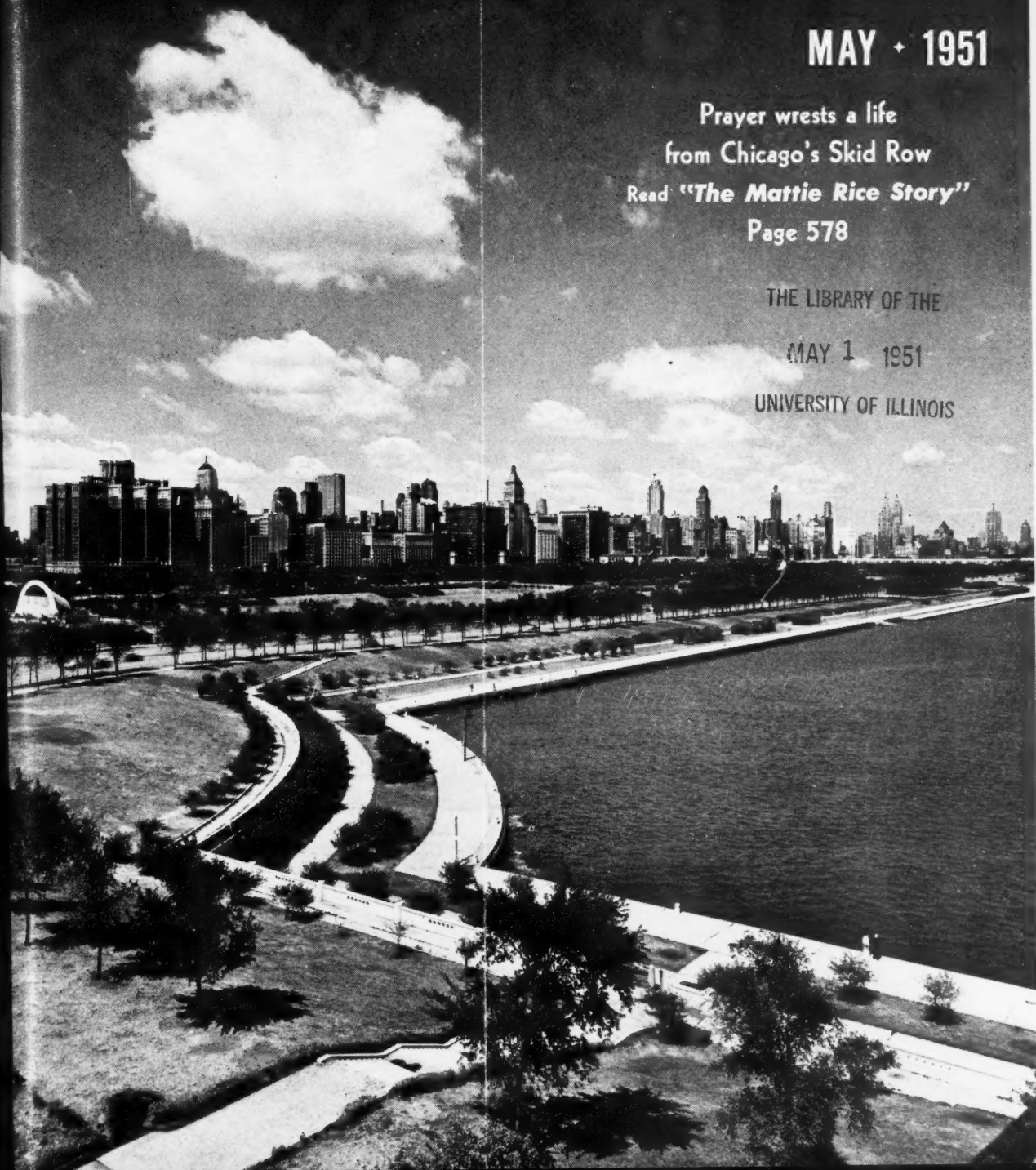
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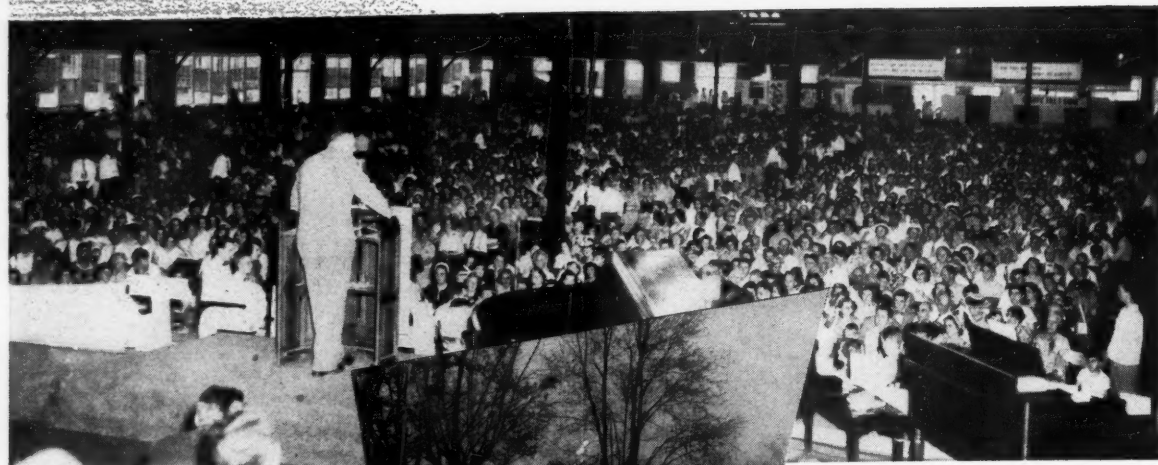
MONTHLY

MAY + 1951

Prayer wrests a life
from Chicago's Skid Row
Read "*The Mattie Rice Story*"
Page 578

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Vol. 5

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May, 1951

MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILLIAM CULBERTSON
Editor

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 51

MAY, 1951

No. 9

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May, 1951

In This Issue

This is one of those issues with almost too many interesting sidelights to crowd into the few lines of type below.

► For example, it is interesting to realize that only a few months ago Japanese Shinto worshipers were clapping their hands and bowing in worship before the piece of lettered cardboard reproduced on page 577. The original is in the hands of Robert L. Constable, whose article, "Deaf Gods in the Land of Opportunity," describes how it came into his possession.

► This issue also demonstrates the point that people and events from real life are often more fascinating than those from fiction. Both "The Mattie Rice Story" from a radio script by Eugenia Price, and Ruth Berg Leedy's lively feature on Christian camps are based on the experiences of real people. Readers will be glad to know that two more testimonies adapted from Miss Price's scripts are scheduled to follow in MOODY MONTHLY for June and July.

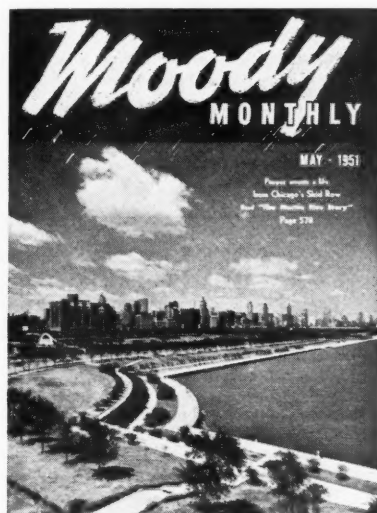
► Without a doubt, the highlight of this issue for many readers will be Dr. Norman B. Harrison's extremely helpful message on how the Christian may abide in Christ. Dr. Harrison's messages were a source of special blessing to those attending the recent Founder's Week conference at Moody Bible Institute in Chicago. His "The Five 'R's' of Christian Living" has been included in this issue to extend a portion of this blessing to the entire MOODY MONTHLY family.

CORRECTION

Mr. Cyril Weller was reported in the April issue as speaking in the missionary symposium at Founder's Week. The speaker was Mr. Ernest Weller.



THIS MONTH'S COVER



★ CHICAGO'S FRONT YARD, showing Grant Park, Buckingham Fountain and world-famous Michigan Boulevard. Like most cities, Chicago has a back yard which is not so attractive—as portrayed in "The Mattie Rice Story" on pages 578-579.

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MRS. WILLARD ALDRICH

Mother's Responsibility

IT was the usual sort of day—Mommie always one step behind the things to be done, and Taddie, the three-year-old, "helping." (The seven older children were at school and the baby in bed.)

Back and forth, from table to sink to stove they went. Upstairs to gather the clothes for the daily washing; downstairs to the basement to put them into the Bendix, Taddie chattering an accompaniment to Mommie's hurrying footsteps.

"Is heaven very far?" he asked, dropping some of the silverware he was carrying from the table.

"No," answered Mommie, stacking the dishes in the sink. "Not very far—only just a minute when the Lord calls for you."

"Well, why doesn't the Lord come and get us?"

"He is going to someday, Taddie. For sure. And it will be so beautiful. He will be there—and He wants His Taddie boy there someday, He loves you so."

"I love Him, too, do I," he stated emphatically, reversing the order of these last two words as was his custom. "He wants me to love Him. . . You'd better not put on *that* dress," He added, pointing to Mommie. "You better put on a better one."

Mommie glanced down at her well-worn housedress and remembered she'd read that "the woman over forty should strive for an air of quiet elegance."

"But I won't wear this dress in heaven, Taddie. The Lord Jesus has a beautiful dress for me to wear. Nothing I have would be good enough." As she spoke, she thought of Isaiah 64:6: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." But because of what Christ has done for us, we are "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30), and so we shall one day be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8).

Taddie, however, was again demanding to be heard. "Mommie, Mommie! How long does it take to get to heaven? How far is it up that long road?"

This monthly feature appears simultaneously in *Moody Monthly* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.



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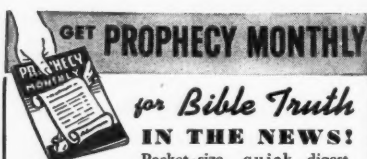
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Moody Monthly

"The road isn't a long one for us, Taddie. It was long for the Lord Jesus, and He walked it all alone for us." That road led to the cross. "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him him away. And he bearing his cross went forth into a place called the place of a skull . . . where they crucified him" (John 19:16-18).

Mommie looked at Taddie, at his sweet little face, his faded overalls, his scuffed brown shoes—a typical little boy, but *her* little boy.

That face—will it someday look straight into His face unafraid because of a life rightly given over to Jesus Christ? Those feet—will they surely walk that road that leads to heaven?

That little boy—the child of parents who know the Lord—will he know Him, too?

A mother's responsibility is great (a father's, too). Only the God who gave the child can enable the mother to be what she needs to be.

"Yes, Taddie, someday we'll be there together—you and Mommie and all of us. Won't that be wonderful?" And they went on upstairs to get curly-topped Bobbie who was calling for them from her crib with year-old insistence.

Bobbie's smile of greeting was sweet to see. Mommie caught her up and squeezed her tight, while Taddie pulled at her little fat foot, wiggly and warm in the red sleeping garment.

★ ★ ★

The Test

PHILIP L. CARLSON

It is easy to live on the mountain,
Where we speak to our Lord face to face;
But the test is to live in the valley—
Just to live, every day, by His grace!

It is wonderful where all is brightness;
There we fain would reside—never go;
But the test is to live by the moment
Step by step in the valley below!

It is pleasant to be in the sunshine,
Where we see our Lord's hand as He guides;
But the thing that is precious to Jesus
Is the faith that in darkness abides!

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Learn the story behind the popular Radio Kids Bible Club broadcast that keeps thousands of boys and girls glued to their radios every Saturday morning.



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Was the fastest, smartest horse at Lazy W Ranch really a quitter? You'll find the answer in Bernard Palmer's latest story of born-again Christian Skip Bailey and his wonder horse, Golden Boy.

THE WILD COLLIE OF SAWTOOTH MOUNTAIN

Does young Clint Farwell succeed in saving the life of the mysterious wild collie? Get the answer in this thrill-packed serial beginning in September.



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power JULY QUARTER



"KILLER" KENDALL

Fans were floored when "Killer" Kendall announced he was entering the Lord's service. The inside story of why the Toronto football player—tagged for stardom in professional ranks two years ago—suddenly gave up football.

SCHOOL WRECKED MY FAITH

An intimate account by a girl whose faith in God was undermined at a supposedly Christian college, and how she once again became a happy Christian.



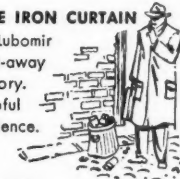
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John Rowland meets Kathryn Lockwood in San Francisco and finds himself involved in a jewel theft and a kidnaping. A special serial condensation of the new Elise Frazer novel.



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Rev. Jacob Peltz

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ORPHAN CHILDREN MADE HAPPY

Recently we sent 150 pairs of new shoes to our orphan children's home in Germany. What happiness these shoes brought to the children and the missionaries who care for them! Here is the story from the matron: "We were very thankful for all the good things especially those wonderful shoes. Last week I brought seven new children to the home. The fresh country air, good food, and the loving Christian spirit of the home, make it like a paradise for these poor Hebrew Christian children, so many of whose parents and relatives were cruelly murdered in the concentration camps."

If space allowed, we could also tell a fascinating story about our work in Palestine (Israel) where the Jews are settling at the rate of 1,000 per day. The need for your prayers for our work in the Holy Land, as well as in Europe, is very great. Your prayerful cooperation makes it possible to feed the hungry, clothe the naked, shelter the unhoused, and present the Gospel to God's ancient people. Remember the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A copy of our News Letter from Israel and Europe will be gladly sent on request.

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Our Moody Readers

Sequel's Sequel

I have just read with great interest and attention the very excellent article, "1952: a Sequel," in the March issue. There is certainly much food for thought in what Dr. Culbertson says, and he has put his finger on some very vital facts which should wake up some who seem more or less oblivious to the growing evils of our beloved nation.—David L. Cooper, Los Angeles, Calif.

Your "1952: a Sequel" brought tears to my eyes as I read the story of our own condition in America. Oh, how we as a nation have failed to put Christ first in our daily desires and life.—W. S. Glass, New Cumberland, W. Va.

... soul-searching. Thank God for such fearless messengers of God.—George Georgoff, Brookfield, Ill.

... just what we need.—Lottie Dreier, Cedar Falls, Iowa

A Powerful Work

The Easter story and articles are all very good. And the poem, "His Hands," is a powerful piece of work.—Elizabeth Lathrop Powers, Washington, Iowa

Some Southern Flavor

Why is it northern publications frequently entirely ignore news from, and also in their contributors list no Southern Baptist ministers? MOODY MONTHLY is rather a distinguished exception.—R. G. Lee and W. A. Criswell.—W. B. Cummings, Anadarko, Okla.

No News, Good News?

In your February MOODY MONTHLY, I was surprised to note on page 399 publicity given to the so-called Jehovah's Witnesses . . . As one who has studied their doctrine which denies most of the fundamental doctrines of the Holy Scripture, I thank God that they have been hindered in the promulgation of their insidious teaching . . .

Realizing, too, the hatred of Jehovah's Witnesses toward others who do not believe as they do, and appreciating something of how often they change their teachings and tactics to suit their own end of winning followers, I thank God that they have not the majority and means of persecuting others . . . for we would have far less liberty in our lands under their rule than true Christians have, especially in Roman Catholic dominated countries.—A. C. Dellandrea, Port Loring, Ont.

The news item mentioned by Reader Dellandrea was reported because of its importance in the continuing struggle for religious freedom in Canada.

Children Can Bring Them

I have just read the article, "Claiming the Children," by H. C. Mason, in your April, 1950, issue. I am wondering if the children who do attend Sunday school are constantly urged to invite their schoolmates to attend Sunday school with them. The children themselves usually

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May, 19

know which ones never go to church, and I believe those would be more likely to go to church if invited by another child. I can remember when I was a child it was not suggested very often by the teachers that we invite others who we knew never attended a church.—Martha Gavett, Tampa, Fla.

Man for Today

I read in your February issue the account, "Billy Graham Answers," an article which I hope many of your subscribers have read. It is a great stimulus to Christians to know that in Billy Graham, Christendom has a man capable of coping with our present-day situations in the light of the Word of God. Here is not only an outstanding orator, but a man filled with the Holy Spirit. May the Lord continue to bless his ministry.—Charles H. Evans, Collingdale, Pa.

The "Unpretttied" Truth

The series, "The Acts of the Apostates" by S. Maxwell Coder, was worth the price of the subscription to those who studied it along with their Bibles. I am looking forward to seeing his name listed among your future writers.—Henrietta Bear, Martinton, Ill.

I have appreciated especially Dr. Coder's expositions on Jude. Almost like reading one by Dr. Gray, who never "prettied up" the truth.—Alice E. Foster, New York, N.Y.

Delinquent Churches?

Why aren't the churches banding together to show the world that war should be outlawed, that differences should be settled around the conference table and not by sending out confused youngsters to kill and destroy as representatives of a so-called Christian nation? Won't God hold you responsible if I raise no voice for peace, no voice in outcry against this heinous crime against humanity!—Mrs. F. W. Holte, Bergen, N.D.

For Frequent Reference

MOODY MONTHLY means a great deal to me as a Sunday school teacher, a weekly Bible class teacher and a missionary society president. I keep every copy and refer to it over and over.—Mrs. Betty Kessel, Lancaster, N.Y.

To a Grandmother's Taste

I especially enjoy "Out of the Mixing Bowl," as I am mother of ten, grandmother of fifteen, and great grandmother of nine. I am, like some of your readers, making a scrapbook of the Aldrich family doings.

I also greatly appreciated Dr. Tozer's articles, and the Bible Outlines and Illustrations. I'm making a reference book of the outlines, also.—Mrs. Grace Boller, Ventura, Calif.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—Psalm 51:10-13

May, 1951



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Editorials

The Sin Of Gambling

Congressional committee hearings on crime in the United States have disclosed some sobering and heartbreaking facts. That the estimated number in the nation who engage in gambling should reach ten million calls for more than reflection. It demands a clarion call to righteousness, to repentance and to prayer. That one man, known nationally as "betting commissioner," grossed 20 million dollars from his operations is an open scandal. This individual has acknowledged that he made a twelve-month profit of close to \$750,000.

Bible-believing Christians should not need to be convinced that gambling is sin. The old bromides about all of life being a gamble and that insurance is a form of lottery are absurd to say the least. Such smokescreens should never hide the wrong of taking that which belongs to someone else.

Gambling is a sin because it breaks the law of God. Entirely apart from the disastrous results which inevitably follow gambling, it is wrong in essence. God has said: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Exod. 20:17).

It is amazing that this mania for gambling has even invaded charitable and religious circles. Good—real good—is not born of evil. Transgression of the moral law is always wrong. This desire for what others have, this avarice in always wanting something for nothing, this selfishness which always makes its demands at the expense of others—these things are not of God.

No nation has ever prospered in the long run by producing a generation of ne'er-do-wells. Sin, in whatever form it takes, will damn the nation as well as the unrepentant soul who will not turn to the Saviour.

"Obedience to The Unenforceable"

A recent issue of *Business Week* uses the phrase, "obedience to the unenforceable," crediting it to an English judge. It is a most interesting, intriguing and enlightening phrase!

The point is that it is possible to keep just inside the law and still be a liability to society. An individual who does this cannot be kept in hand, regardless of how many laws are passed. Each new law is merely a signal for him to try to find a loophole. The purpose, the intent of the law, means nothing to him.

Says *Business Week*: "It is from this murky zone between legality and morality that much of the present stench of corruption arises. And because this corruption can wear the guise of legality, it can only be dealt with in terms of a tightening of our moral code."

As Herbert Spencer said long ago: "You cannot legislate morals." But it is necessary to have morals for "obedience to the unenforceable." The importance of this is intimated in the next sentence of the quotation cited above: "What really holds our society together is not a sheaf of laws and a company of prosecutors. It is the allegiance men and women give to the moral code."

It is our conviction that you cannot push God from your society; you cannot give yourself over to living only for time; you cannot water down the Word of God so that you may accept what you desire and reject what you do not like, and still build morals.

Something has happened to our soul. Improved environment, shibboleths about man's inherent goodness, human programs of betterment, these will not suffice. Man needs to be made right at the center, and only the gospel of our Lord and Saviour Jesus Christ will do that. God help us to keep preaching it and living it—for our nation's sake, to say nothing of the salvation of the individual!

A Way For the Blind

Of the numerous religious articles now appearing in the secular press, many reflect a spiritual hunger, and yet a spiritual blindness, that is hard for Bible-believing Christians to understand. A case in point is the article, "A Reporter in Search of God," featured in *Collier's* for March 31.

Written by Howard Whitman, the article presents the results of numerous interviews with persons in various walks of life throughout the nation. What Mr. Whitman has to say concerning Ameri-

ca's longing for God is definitely encouraging, but the picture he presents of men and women groping after God is a tragic one indeed. The born-again Christian will be struck at once with the sharp contrast it presents with the joy and peace and "know-so" satisfaction so real in his own life.

Why should this be true? Assuming that Mr. Whitman presents an accurate and complete report, the answer would seem to lie in just one fact: failure to turn to the Word of God and the One whom it presents, the Lord Jesus Christ. It is sad, indeed, that not one of those quoted in connection with their search for God should cite the authority of the inspired Scriptures. More tragic still is the fact that not one refers to Christ.

He is the One who has revealed God to us (John 1:18); He is our one and only way to God. No man cometh to the Father but by Him.

No one is so blind as he who would shut his eyes to the fact of Christ's death for his sins, and to the fact that life and fellowship with God can be his only by faith in the risen Saviour. God still says today: "This is my beloved Son...hear ye him." Man in himself is blind in his own sin, but there is One who came to restore our sight; and all who cry out to Him, "Lord Jesus, have mercy!" will surely receive their sight.

Another Sign Of the Times?

It is gratifying to see and hear sources which we do not usually link with concern for the morals of our nation coming out with pleas for righteousness. We have, in fact, heard some news commentators who put preachers to shame with their clear case for a return to God and biblical morality.

Sometime ago, no less prominent spokesman than *The Wall Street Journal* devoted a column to a subject it headlined: "Moral Values the Nineteenth Century Held So Highly Are Sadly Missed in the Materialism of This Era."

How delightfully refreshing! It was not so long ago that we sat in the college classroom and heard wise young instructors who had just received their doctorates parrot their teachers with their derision of the nineteenth century, particularly its morality. "Straight-laced," "prudish," "hypocritical" were among the words most frequently used.

Certainly there were hypocrites. No society has been free of them, even the Church! But what about the nineteenth century?

The column in *The Wall Street Journal*, reminds us of the nineteenth century's protest against abuses in the Belgian Congo, against the misdeeds of the Russian Tsarist regime, against the French treatment of Dreyfus. But where is the public indignation today at the kidnapping of tens of thousands of Greek children by the guerrillas? And, we might add, where are the public protests—letters, meetings, telegrams, parades—against organized crime, gambling, atheist propaganda and influence? *Where is the public conscience?*

We know that the Christian has far more to do than these things. But we

are part of a community and a nation. What has happened? Are the forces for righteousness and morality asleep? Have we become so used to sin that, with perfect complacency, we are ready to let it go on and grow on? Have Marxian political concepts and materialistic psychological concepts been swallowed by all?

One prayer on our lips and hearts should be that God will raise up in us as a nation a public conscience, and then that He will make this conscience articulate.

What Are You Doing With Your Testimony?

One of the features in this issue presents the truly striking testimony of the power of God in the life of Mattie Rice, one of the hundreds of down-and-outers from Chicago's Skid Row who have been miraculously saved from seemingly hopeless sin.

Readers who have heard this and other similar testimonies on the Pacific Garden Mission's broadcast, "Unshackled," know something of the power of these real-life experiences. Others in reading "The Mattie Rice Story" will sense the potential impact of such a testimony. The unsaved person may deny the teaching of the Scriptures or hide behind the doctrine of some religious group, but he cannot deny the evidence of a life—a life transformed by Christ and daily lived for Him.

You may not be a Mattie Rice, and you may never have sunk to the depths of sin known by the Skid Row down-and-outer, but if you have been saved from your sin, you have a testimony. It, too, has a potential impact, perhaps far greater than you realize. Are you sharing it with others who need to know the power and love of Jesus Christ your Saviour?

When Men Grope for God

Why do men pray when they do not receive answers to their prayers?

This is an interesting question which Robert L. Constable in his article, "Deaf

Gods in a Land of Opportunity," answers with respect to Japanese pagans. His explanation in effect is that they pray because they have to pray; there is an inner compulsion which will not permit them to abandon hope that there is one who is above themselves and who will help them in their need.

Such a train of thought leads to another, though somewhat similar, question. Why do many of these we know among the godless turn in times of trouble to a God they do not really know? Why do they walk past the church on the corner week after week, and yet turn so quickly to it in times of death and sorrow?

Though they live in a nominally Christian nation, though they are surrounded by the gospel, the non-Christian family down the street carries a load which we who are in Christ will never know. In times of crisis they—even in their unbelief—cannot help but grope for God.

Do we fully realize this? If so, we cannot be without compassion; we will have a burden to help the weary and heavy-laden find the loving God they so greatly need.

A Word For Our Times

Christian character should shine brightest in times of adversity.

In saying this, we are thinking not so much of the times of great sacrifice and hardship as times of petty aggravation. Looking ahead into the not-very-far-distant future it appears apparent that we are entering a period of increasing regulations and restrictions, of shortages and minor irritations.

This is a more important battleground than might at first appear. The unsaved neighbor down the street, the friend in the office or plant to whom you have spoken about the Lord may not be too much impressed with how you make big sacrifices—quite possibly he may be called upon to make such sacrifices, too. He is far more likely to be impressed if the grace God gives you results in practical love, joy, peace, longsuffering, meekness

and other fruits of the Spirit, in the face of the trivial annoyances of everyday life.

The months which are ahead may bring many occasions for remembering that we have been commanded to be subject to the higher powers, and that we are to provide things honorable, not merely in our own sight, but in the sight of all men. They should not be regarded merely as trials to be borne with patience or as matters requiring reluctant conformance, but as opportunities to adorn the doctrine of Christ in a way which may yield fruit for Him.

Permits For Preaching

Has the practice of requiring permits for street meetings and outdoor preaching been declared unconstitutional by the Supreme Court? In spite of news reports which so indicate, the answer is a clear "No." Cities may still require permits for such meetings, provided the ordinances under which they are issued are correctly drafted and their provisions properly carried out.

Since publishing the news item, "Freedom to Preach," on page 534 of *MOODY MONTHLY* for April, we have been furnished with the texts of the Supreme Court decisions in question and have asked legal advice. As a result, it seems plain that the recent Supreme Court decision in the case of Carl Jacob Kunz of New York was directed not against the principle of requiring permits for public preaching, but against a specific New York City ordinance and the manner in which its provisions were carried out.

In fairness to our own news editor and those of other Christian publications which carried similar stories last month, it should be explained that early news reports on the court's decision were somewhat misleading as to the issues involved. Briefly, the circumstances of the Kunz case were as follows:

Mr. Kunz, an ordained minister, was granted a permit for 1946. This was later revoked on charges that he had ridiculed and denounced other religious beliefs in his meetings—acts specifically forbidden by city ordinance. In 1947 and again in 1948, he was refused a permit by the police commissioner. In September, 1948, he was arrested for speaking at Columbus Circle in New York City without a permit. This arrest, a subsequent conviction and ten dollar fine eventually resulted in the case being brought to the Supreme Court for review.

In its ruling the court pointed out that the particular city ordinance under which the police commissioner was acting did not specify the circumstances under which a permit could be denied. As a result, the ordinance had the effect of allowing the commissioner to decide arbitrarily who should receive permits and who should not receive them. Thus the court held *this particular ordinance* to be unconstitutional.

Two other cases before the Supreme Court at the same time involved different points of law: one, discrimination in withholding a permit; the other, the

[Continued on page 615]

LOVE, HONOR AND—?

Is it old-fashioned for a wife to obey her husband? Should the bridegroom expect this of the one he marries? What bearing does this question have on happy, godly homes?

Many will protest, but the Scriptures give a forthright answer—a vital word for husbands and wives, as well as for couples who hope to establish new homes in the months ahead. Look for "God's Pattern for Your Marriage" in your June *MOODY MONTHLY*—an article as worthwhile as it is timely!

Also in your next *MOODY MONTHLY*—

A photo panorama of your favorite Bible conference
Another real-life testimony from Pacific Garden Mission
Additional articles, features, poems and departments

PLUS

the first in a new series of Bible studies by
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DEAF GODS

in a Land of Opportunity

By ROBERT L. CONSTABLE

Japan's gods,
her emperor,
her government,
her very language
have failed.
Out of the vacuum
which remains
a nation
is groping
for the answer.

THE missionary stood watching the young man at one of Japan's many shrines. The youth clapped his hands twice before his face, bowed his head and prayed. As he turned to leave, the missionary spoke. "I beg your pardon, sir. I noticed you praying at the shrine, and I wonder if you would mind telling me what you were praying for?"

"Not at all, I prayed for health for my family and for success."

"Do you expect that your prayer will be answered?"

"No, I do not suppose it will."

Sometime later I went with that missionary to a place in Tokyo where god-shelves are made and sold. We saw many beautiful shelves, some with little idols already in place, others with a niche where a paper with a god's name on it would be placed.

We asked about these papers and the shopkeeper's wife brought one to us from their own god-shelf. The name was *Ama Tarasa Omi Kami*, the sun-god.

"Do you pray to this?" we asked.

"Yes, yes this is our god."

"Does he ever answer your prayers?"

With a look of reproach, the shopkeeper shook his head. "No," he said, "he never answers."

"I can tell you of a God who does answer," the missionary answered. And he spoke briefly of the God who lives and loves a world of sinners.

Christian, do you realize how blessed you are to know a God who answers prayer?

Mr. Constable is vice-president and administrator of the Development Branch of Moody Bible Institute, Chicago, Ill. He has recently returned from Japan and Formosa, where he went to arrange for use of the Moody gospel-science films among United Nations forces and civilians in Korea and Japan as suggested by General Douglas MacArthur.

If you did not know Him, would you still pray?

Do you pray now?

* * *

Hundreds of millions of people pray to gods who cannot hear. Hundreds of millions of men and women face the constant frustration of prayer without an answer. And they cannot stop. Out of hungry hearts and thirsty souls, the yearnings of their beings are forced by the crucible of life into expression in prayer—and the Buddhas of the earth stare with unseeing eyes upon the backs of crying multitudes prostrate before them.

If you were a Japanese your gods would have failed you, the gods you had been taught would never fail. Your government and its leaders would have failed you, men in whom you trusted. Your emperor would have failed you, whom you had been told was the son of heaven. Your language would have failed you, for there would be no word to tell you of sin, the cause of all the failure. And you would wonder, as millions do, where next to turn.

It is into such a vacuum as this that the missionary to Japan carries the gospel of Jesus Christ. It is because of this state of affairs that it is so dreadfully necessary that those who are sent to this land have a clear and sure message of salvation, a message rooted in and established upon the Bible as the divinely inspired Word of the living God, a message that adds nothing to this Word and takes nothing from it.

Such spiritual emptiness and hunger explain why it is that in Japan today, wherever a voice is raised, men listen; why on street corners great crowds gather to hear the missionaries preach. This explains, too, why missionaries find many responding without having grasped the gospel.

Some no doubt do find salvation at these meetings as they listen. But many who respond merely indicate an openness of mind, a willingness to hear more concerning this new faith. And so the missionary in Japan today must do much follow-up work, teaching as Paul did "publicly, and from house to house" (Acts 20:20).

♦ THE problems of bringing the message of light to these people so deeply in the dark are very great indeed. The master-race instinct which is firmly imbedded in the minds of men everywhere is particularly strong in Japan. Characteristically a Japanese is first, and above everything else, a Japanese. His nationalism



AMA TARASA OMI KAMI

Cut this out and place it where you will see it daily. Remember, millions pray to it each morning because they do not know that your God hears and answers . . . if you pray.

takes precedence over his religion, his profession, his position and all other relationships. He is a Japanese and proud of it. This immediately puts the missionary at a disadvantage.

The Japanese language is one of the most difficult to master. And it must be mastered. These cultured, well-educated people, the most literate in all the world,

[Continued on page 619]

"HOW DO YOU DO? Do you mind if we ask you to move? That's right. To leave these comfortable chairs and come with us right through the heart of Chicago's Loop into another world. A world of cheap hotels, taverns, honky-tonks, missions and pawn shops—to the street of forgotten men and women."

Each Saturday night, at eleven o'clock, these friendly, intriguing words welcome listeners to a new and different Christian radio program. Broadcast from WGN, Chicago (720 on the dial), the series presents real-life stories highlighting the saving power of Christ.

Continuing, the announcer further introduces the Pacific Garden Mission program, "Unshackled," a series "based on actual experiences of real people" and taken from the files of the Pacific Garden Mission, "the lighthouse which for nearly three-quarters of a century has been offering the secret of a new life to the men and women of Chicago's 'Skid Row'!"

"Unshackled" is largely the work of its writer-pro-

ducer, Eugenia Price, who herself found Christ as Saviour little more than a year ago. Praying much and, as one friend asserts, "depending on the Lord more than almost any Christian I know," Miss Price searches out potential material, interviews those whose stories are presented, writes the half-hour scripts and directs the final production as it goes on the air, over one of the nation's 50,000-watt clear channel stations.

In addition to winning the applause of Christians, "Unshackled" is receiving praise for its professional excellence. Even more important, however, there is evidence that the broadcasts are sending more men and women who need Christ to Pacific Garden Mission and bringing the gospel to thousands of others.

"The Mattie Rice Story," presented here, has been adapted from one of the program's scripts. It is, of course, a true story, as told by a man who knew Mattie Rice and saw the miracle God worked in her unhappy, sin-cursed life.

The Mattie Rice Story

*A true story of salvation from
Chicago's notorious "Skid Row"*



MY name doesn't matter. I'm just here to give you an eyewitness account of a story which would otherwise be hard to believe.

For forty-eight years I was associated with a large piano company which did business just a block from Chicago's Skid Row, and so, over the years, I developed a personal interest in the people who sank to its depths. And of all the unhappy creatures in this lost world, the most pathetic, the most tragic and seemingly the most hopeless bit of human debris was Mattie Rice!

I

For years, Mattie was the most prayed-for person on Skid Row. Not only because she was an inveterate alcoholic, but because of her three-year-old child. Mattie's husband had disappeared shortly after the baby was born, but somehow Mattie managed to keep the child with her—most of the time. Now and then some welfare organization would catch up with her, and I always knew when she had lost the child again, because sooner or later, there would be Mattie, sitting or half-lying in some doorway, drunk.

The poor woman loved her child so much, however, that she would actually get off the bottle long enough to get a decent job, and somehow get her back again. But soon the thing that was all twisted inside her would quickly torment her back into her old ways. Then she would take her three or four-year-old child into any lowdown honky-tonk on Skid Row, stand the little girl on the bar and force her to sing for money to buy a drink.

This went on for two or three years. Finally the real situation came to light, and the city authorities decided to take action.

A friend of mine from the Welfare Department, a Mrs. Wilks, went with a police sergeant the morning they were to take little Doreen away from poor Mattie—for good. The policeman knocked on the door of the indescribable place Mattie called home. He was answered by Mattie, drunk as usual.

"Yeah—Who is it?" she asked.

"It's the police," he answered. "Open up, Mattie!"

"Whatta ya' want?" she protested shrilly. "I ain't done nothin'!" But a key turned in the lock and the door opened slowly. Then she saw Mrs. Wilks. "Whatta you want, Miz Wilks?" she asked, fear in her voice.

"We've come to take Doreen, Mattie," the welfare worker said gently.

"No!" The protest was sharp, agonizing.

"You have never lived up to your promise to keep a decent job so you can support her," Mrs. Wilks reminded her. "I don't like to have to do this, but there's nothing else left."

Mattie was in an agony of fear. "No—get away from her! She's sick!" she said, barring the way fiercely.

"Won't do no good to carry on that way, Mattie," the sergeant put in.

"She's my child—I'm her mother!" Almost sober now, the poor woman was pleading earnestly.

But Mrs. Wilks knew her job and did it. "I wish with all my heart you could hold onto yourself and act like her mother, Mattie," she said gently. "But

this time we're taking her—for good. No child can live under these conditions."

II

Poor Mattie went all to pieces. After they took Doreen she sank lower and lower. She didn't care how she laid hands on a dollar—just so she had money enough to stay drunk constantly. But she was an old woman, more degenerate looking than I could possibly describe to you, so before many months the only way Mattie could make a few cents was to beg. That's the way I met her, not long afterward.

"Scuse, me, mister," a voice began—a voice I thought I knew. "Please—"

"Oh—Hello, Mattie," I said.

"Huh? How do you know me?" she asked.

"I've known you for a long time, Mattie," I explained. "You remember me. I go over to the Pacific Garden Mission every now and then."

"Oh! The mission!" Mattie showed her disgust. "Makes me sick."

"Why, Mattie?" I asked.

"They're crazy—that's why!" Then after a moment she added, "Go on. Leave me alone!"

"No, Mattie—wait," I protested. "Why did you stop me a minute ago?"

She hesitated. "Oh—Thought maybe I could bum a little change for a—for a—cup of coffee. But never mind. I don't want your—mission money."

I knew what she would do with it, but somehow I couldn't help myself. I gave her a little money. "I'm going to pray for you as I give you this money, Mattie," I told her. "Mother Clark at the mission prays for you every day, too—like you

were her own daughter."

Mattie made a rude, scoffing sound.

"She does, Mattie," I insisted. "She never gets a chance to talk with you, but she talks with God about you."

"Aw, shut up!" she said angrily, hate in her voice. Then as I began to move away, she shouted, "They can't save my soul! I ain't got any to save!"

When I told Mother Clark, she said that at least I'd planted a seed, and that we should go on praying, even more than before—praying and believing. "We'll just love her, and hold her to Christ in prayer," she concluded, "and wait for her to come."

I'm sure even Mother Clark's faith weakened now and then during the year which followed, because Mattie only grew worse. She gave up trying to pay rent on a room, and for months slept under the wooden sidewalks in the neighborhood. I know this was true, because one morning on the way to the office, I saw the

won't need that any more."

Mattie drew back. "Don't you try to take it!" she warned.

"No—You may hold it right in your hands, Mattie," Mother Clark assured her, "until you feel you don't need it any more."

The poor miserable creature stood there, swaying back and forth, clutching the quart bottle to her breast as she might have clutched her child. She was filthy dirty, in rags, her hair uncombed for months. Her face and body were swollen with the poison of the rotten whiskey she lived on. Standing beside little, saintly, gentle Mother Clark, she looked like—well, like what she was. Mother Clark invited her into her private office, but Mattie refused.

"No," she said. "This'll do fine." Then drawing closer she commanded, "Look at me! Just the way I am! Look close at me!"

Mother Clark was still smiling, still gentle. "Yes, Mattie. I see you," she replied, "just as you are."

"All right! I wanta ask ya one question." Mattie was breathing heavily now as she reached out a steady hand to a nearby chair.

"What is it, Mattie?"

There was a pause; then she spoke. "Will . . . you . . . kiss . . . me?" she asked haltingly.

Every eye in the room was fixed on Mother Clark, but the love God had put in her heart for Mattie Rice was great enough for even this test. "Oh, yes, my dear," she answered. "I most certainly will. There!" and she kissed Mattie, very simply and with a sweetness I'll never forget.

That kiss did it. Still clutching her bottle, Mattie Rice fell to her knees, and dear Mother Clark was right beside her, holding Mattie's free hand as they prayed together. But after several min-

utes, when Mattie felt the strength and love of Jesus Christ flood through her poor broken heart, she dropped her bottle and let it roll away.

Mattie Rice rose from her knees that night a saint. The change is not always so sudden as hers was, but God's work is instantaneous. It is we ourselves who slow down the results of redemption in our lives. With Mattie, though, it all seemed to show up at once—for the simple reason that she had really come to the end of herself.

IV

One day some six months later, Mattie came to Mother Clark with another kind of problem. Her salvation was still fresh and new and wonderful. And her faith in her Lord was a blessed thing to see.

"After what He's done for me, how could I doubt Him?" she told Mother Clark. "I'm healed and forgiven. I don't need to drink any more. I'm all right now—in every way. And that's what I came to see you about," she added.

"Yes, Mattie?" Mother Clark said inquiringly.

"Don'tcha think I've waited long enough, now . . ." Mattie asked, "to go try to get my little girl back?"

"Doreen must be almost eight now," Mother Clark said thoughtfully.

"I know what you're thinkin'," Mattie added quickly. "I oughta leave well enough alone. But she's my baby—and I can be a decent mother to her now. Oh, Mrs. Clark, my arms never stopped achin' from the morning they came and took her away from me. I prayed about it. And I promised Him that, if it's His will, I'll stay away from her. But I gotta go find out."

Mother Clark was deeply touched. "All right," she agreed. "It's all in His care, if you put it there. But whatever hap-

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By EUGENIA PRICE

poor creature crawling out from under a sidewalk, clutching a bottle of cheap wine in her arms.

I stopped a moment and looked down at her. She glared up at me through eyes so bloodshot they had no expression, then baring her snaggly, broken teeth in almost animal fury, she shook her dirty, swollen fist at me. You see, I signified the mission to her, and the devil that possessed her, body and soul, fought hard at the very sight of me. But from every mission in Skid Row, the prayers kept going up.

III

Then one summer evening it happened. Mother Clark had finished her time of prayer in her private office at the mission and was greeting the folks who were straggling in for service. Suddenly I sensed a note of excitement in her voice, and as I turned I heard her say, "Mattie Rice! I'm so glad to see you, my dear!"

There was a little ripple of excitement, then silence. Mattie was sick and breathing heavily. "Who . . . are you?" she asked hoarsely, staring at Mother Clark.

"I'm Mrs. Clark, Mattie," was the reply. "And I'm so proud of you for coming here."

Mattie was taken by surprise. "Huh?" she exclaimed.

"I'm proud of you, Mattie," she repeated. "You picked just the right time to come and give your life to Jesus."

"I got a quart . . . in my shirtwaist. Here," Mattie said thickly, clutching at the bottle.

Mother Clark had been in mission work too long to show surprise. "Yes, I can see you have," she said gently. "But you

Participants on a typical "Unshackled!" broadcast. Only professional radio talent is used. The organist in the background composes original music each week, according to the requirements of the individual script. Dickinson photo.



THE FIVE R'S OF CHRISTIAN LIVING

By NORMAN B. HARRISON

Even more important than the three "R's" of

your school days is this fivefold secret

of victorious, fruitful Christian life

THERE are thousands of people who have tried to be Christians and have been disappointed. Think of that: *trying* to be Christians! Many of them do not know how to live a Christian life. They turn away from the great resources of God living in them and call upon themselves to measure up to a standard which is all external.

Yet God has said, "I will dwell in them, and walk in them" (II Cor. 6:16). This truth is wonderful, marvelous—and very practical. We need to learn and lay hold of it. We need to go to school to the Holy Spirit and be taught of Him the five "R's" of Christian living.

I

The first of these five "R's" stands for the word "received." "As many as *received* him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). This speaks of receiving a *Person*—not turning over a new leaf and trying to behave oneself. It speaks not of being naturally born, but of being born of God. The Greek word there is *tekna* or "children." We're the born ones of God—the Scots say "bairns." You and I are God's bairns.

Now, you can't live a life until you have it. An animal can't live a man's life; he doesn't have it. You can't live a Christian life until you have it. You have to receive the life, and the only way science knows for anybody to get life is by generation. You have to be born into the family of God.

Have you ever received Christ with the authority and privilege of becoming members of the family of God, or receiving His life? That's a serious question, because I'm persuaded there are thousands of professing Christians who have never received this life-giving Christ. They have been received into a church; they have taken their places with all their religious obligations, and they keep up the performance of them until they become tired and wonder what is wrong.

But what does it mean actually to receive Christ and His life? Speaking of His entrance into the individual's heart, this wonderful Christ says in Revelation 3:20: "Behold, I stand at the door, and

knock: if any man hear my voice, and open the door, I will come in to him." Notice that little word "in." If you accept Christ, He comes in. That is the great thing that happens when one becomes a Christian.

If you have not received Christ and His life, you have no right to claim you are a Christian, because you do not have Him who alone can impart to you His life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11, 12). The Scripture does not merely say you receive His life; you must have Christ. He cannot give you His life without giving you Himself. There is no such thing as eternal life apart from God. So He gives you Himself. That's the marvel of the

★ ★ ★

Crisis and Constancy

GILBERT MALCOLM FESS

Give me the heart that does not wait
Till battle's crimson trumpets sing
Before it turns to seek its God
In prayers that ride on terror's wing.

But rather draws from every day
Companionship with heavenly power—
The calm, faith-tempered strength to meet
The flaming of a midnight hour.

★ ★ ★

Christian life—that if a person is really a Christian, God has come into his life.

It's such a simple thing. I come to your door and push the button. You look out and say, "Why, there's Mr. Harrison." Now you have to decide whether you are going to open the door and let me in or not. Then you open the door and say, "Come on in." What has happened? I'm in. You have received me. That's exactly what happened when you became a Christian.

Have you really received Christ? If you haven't, if life has been a disappointment, a struggle, an effort, will you this moment open your heart to the living Christ? He is asking you to brush aside unreality, religious efforts, performance and professions, and come into the experience of life, God's life, and His indwelling presence.

II

The second "R" is for "recognize." From the time Christ comes to dwell in you, you should recognize His presence. He's a Person. What would happen if you were to try ignoring a person in your home, for example—get up in the morning and go about your work just as though he weren't there? That's what many Christians are doing day after day after day with their indwelling Lord.

Perhaps you've said, "Oh, yes, I'm a Christian." But what makes a Christian? "Abide in me, and I in you." Have you done it? Have you done the thing that will enable you to relate your life in a practical way to the Lord Jesus Christ?

When it comes to external things, I have the five senses. I don't have to cultivate the consciousness of a desk in front of me or of flowers that I can see or smell. I have senses to apprehend those things; but when it's Christ living in me, I must do something with reference to His presence. I must cultivate the consciousness that Christ lives in me.

Have you done that? Personally, I take time in the morning to talk with the Lord before I ever move a muscle. And then through the day, it's a fine thing just to talk to the Lord, especially with reference to your body. You live in a body, but the Lord Jesus lives in it too. If you want to make His presence real, talk to Him about it.

You're driving an automobile, and that's a wonderful thing. Thank Him for your eyesight. Thank Him when you sit down to the table to eat food—you are going to renew the strength of your body. Talk over some of the things that would bring fear in your heart. Stop letting your heart be troubled. Talk to Him. You're not alone. He's sharing His life with you, and you are giving your life to Him.

III

The third "R" is for the word "re-adjust." Perhaps you have been living largely for yourself, depending on yourself. That's the way many professing Christians live. But that is not the Christian life. When Christ comes in, you should readjust your life. It should be a revolutionary experience from the inside out, affecting your intellectual life, your volitional life, your affectional life and your practical life, adjusting them to the fact that you have received a Person.

That is what happens when a man gets married. Up till then, he has been pleas-

The author of numerous Bible study and devotional books, Dr. Harrison carries on an extensive Bible teaching ministry, majoring on Christian living and prophecy. The accompanying article has been abridged from the concluding message of a series presented at the recent Founder's Week Conference at Moody Bible Institute, Chicago.

ing just himself. Then he takes another person into his life and it's, "What shall we do today?" Do you live that way? Do you consult the other Person you have taken into your life every day? That's the key to Christian living! Don't strive for it; just bring this Person into reality in your life day by day. What a marvelous privilege to live that way!

What did Paul write to those Corinthian Christians with their bickering, quarreling, immorality and divorces? "Know ye not that ye are the temple of God?" (I Cor. 3:16). The most sacred spot on earth is your body. The Spirit of God lives in you—the Greek is that He has come to make His home in you!

What have you done to make the Holy Spirit at home in your body? He gave up residence in heaven, so to speak, and the only place He can be at home is in your heart life. Have you really made Him at home? "There's no harm in this or that," we protest. But that isn't the point. Just how does it fit in with the tastes of the Holy Spirit?

Instead of asking, "What's the harm in this or that?" begin the other way. Readjust your whole pattern of living to the fact that you have this marvelous Person dwelling in you. Consider that you have received Him into your life to be true to Him and to make your whole life revolve around Him. Then you will know you are abiding in Christ and He is abiding in you, living out His life through you. Out will come the joy, the peace, the love; you will have an abundance of the qualities that were in the life of our Lord Jesus. You won't have to try for them. They come to realization in the life that has adjusted itself to His wonderful presence.

IV

There's a negative which also must be considered, and that brings us to the word "refuse." There are so many things in this world to refuse. The air is full of bacteria that would kill everyone if the human body had no resistance. And there are spiritual bacteria all around you that will destroy your spiritual life unless you know how to dispose of them.

How can you do this? By "bringing every thought into captivity and obedience to Christ." Instead of struggling over something down on the inside, making your life conform to a standard that your heart doesn't prompt, it is your privilege to have no thought, no purpose in your heart life that is not well pleasing to Him every day.

You can't do that if you have a lot of filth in your mind or envy or anger. The simple directive, if you really want to succeed in Christian living, is this: refuse all those things and never let them in.

Once I found myself in a home in Virginia where a young married couple brought me a problem.

"Now, you know we are Christians," the wife began. "We've accepted Christ. But, oh, our background! We have just come out of a life of carousing, smoking, drinking, and all those things. And they come back on us, and make us so discouraged and dejected we don't know what to do. We don't know how to go on living the Christian life."

The Spirit of God gave me help, and so

I gave them this answer. "You know, there are just two things, flesh and spirit. On one side of the cross you go on living your own life and on the other side of the cross is the Spirit of God; one is against the other. Now, whenever anything comes to your mind opposite to your pattern of conduct, turn away from it.

"You wouldn't be guilty of adultery. But what about the suggestion of it? You wouldn't be dishonest. But what about the suggestion of taking something that doesn't belong to you? It's the inner life, you see.

"Just analyze where the thing comes from." I went on. "Is it of the Spirit or of the flesh? And as soon as you recognize that a suggestion is of the flesh, put it out of your mind and life."

As a Christian, I shouldn't allow a suggestion of envy or ill-will or temper to find lodging in my heart. Why, my heart is the place where Christ lives. It would be an insult to Him, an insult to the Holy Spirit. Remember that sin is not in the suggestion, it is in entertaining it. Once you let it down into your heart, you have a struggle. Your heart, your mind belong to Christ. Refuse to let sin in.

Will you turn yourself over to Him from the inside out, not thinking a thought that is not pleasing to Him? You have to believe you can do that. If you'll do your part, it's a partnership; you just say no to those things whenever the suggestion comes. The Lord Jesus says, "If the Son shall make you free, ye shall be free indeed." And then do as Paul did: bind yourself to Jesus Christ to do nothing, have nothing in your life but what pleases Him. Then you will have the whole secret.

V

Now you are ready to live a Christian life; so we turn to the fifth "R," which stands for the word "respond." Paul had a secret that began at his very conversion. As soon as he recognized Christ to receive Him as his Saviour, he asked, "Lord, what wilt thou have me to do?" Many of us take years and years to coax ourselves to come to the place where we say "Lord" to Jesus Christ, our blessed Saviour. Be open hearted, with your whole being turned over to Him, to respond to anything He has for you, and you will have a wonderful life.

What I think is in a sense the most challenging statement in the New Testament is in II Corinthians 2:14: "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place." The imagery here pictures the triumphal entry accorded a general by the Roman emperor. He has won a victory in a far country and is bringing back captives, along with the incense of that place.

It's you and I who today are chained to the chariot of the Lord Jesus Christ. He has claimed you as a victim of His wonderful grace to set you free. The savor of Christ is a reality in the Christian's life. That means living so that Christ will manifest Himself through us, and neighbors and friends will say, "I've seen Christ in you."

It is wonderful if our lives can be a

sweet savor of Christ to those with whom we come in contact. But II Corinthians 2:14 says that we are a sweet savor of Christ unto God. As you and I live our lives today, Christ living in us by our abiding in Him, the Father detects something of the beauty and sweetness and patience and gentleness of His own Son in our lives.

Will you live that way? That's your calling; that's what you are here for—just to satisfy the heart of the Father, to demonstrate the life of the Lord Jesus Christ today, to be living epistles of Christ, known and read of all men. You can, through the power of the living Christ. As you learn to abide in Him, He abides in you.

Between the Busy Moments

By Edith Snyder Pedersen

Whose adorning . . . let it be . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Peter 3:3, 4

WHO of us, looking back to childhood days, cannot recall some trinket, either costly or without much value, that mother wore and that epitomized to our childish hearts all that was lovely and glamorous and desirable?

And now our children are enthralled with our adornments, and no doubt will long remember some special one that appeals to them.

But what an adornment this is of which Peter speaks—the adornment of a meek and quiet spirit!

This ornament is never unsuitable or unbecoming. We may wear it appropriately in the kitchen, the living room, the laundry or the garden; by day or night. Haven't you yourself, at one time or another, been awed by the sheer beauty of that gem gleaming softly in the midst of turmoil, at the point of censure or in the face of deep sorrow or bitter opposition? Its magnificence never can be forgotten.

What a heritage to leave our children—the memory of that lovely gleaming jewel, a meek and quiet spirit, worn by mother! Like a diamond flashing light against the background of black velvet, its beauty is most striking against a setting of dark days and black circumstances. Perhaps in later years our children in times of stress will claim it for themselves, remembering how beautiful it looked on Mother.

Where can this jewel be found? Only in the secret place of prayer and worship. Only Christ our Lord can adorn us with a meek and quiet spirit, so all who know us will remember it as the most exquisite adornment we have ever worn.

Looking for VACATION BIBLE SCHOOL MATERIALS?

Harold E. Garner, member of the faculty of Moody Bible Institute, Chicago, and well-known authority in the field of Christian education, reviews 1951 V.B.S. materials for you on page 617 of this issue.



Why the growing popularity of Christian camps? Come along with the Carlsons and learn from their real-life experience!

LESSEE, now," began Bob Carlson, youthful egg tycoon, as he turned for the umpteenth time to counting his total assets. "Thirty-five . . . forty-five . . . forty-six . . . forty-seven—Twenty-five . . . fifty . . . fifty-one, fifty-two—Yippee! Forty-seven dollars and fifty-two cents! How are you coming, Pat?"

With \$37.92, his sister had to admit that, for the moment at least, she was trailing. "I found two new customers today, though," she added. "That'll help."

This bit of intriguing conversation took place about a year ago in the J. W. Carlson home in Wheaton, Ill. It is important because, in a sense, it brings us to Pat and Bob's experience in a Christian camp last summer. And that in turn is worth the telling because it highlights facts of interest to young people and their parents—significant facts about the typical Christian camp and what it has to offer.

Bob and Pat are two livewire Christian young people, the kind which keep things humming in your own household or church group. Their parents, Eleanor and Wes Carlson, live in a modest, comfortable home where they prayerfully and wisely regulate the activities of five youngsters with five separate and definitely individual trains of thought.

♦ THE idea of camp had penetrated the Carlson household like a bombshell in 1949 when Bob had caught the camp "bug" from a friend, Dick Gieser. After investigation, it had been decided that for Bob a summer on his own, under mature camp leadership, might be an entirely wholesome experience. And it had proved to be just that.

Pat had found Bob's enthusiasm contagious. Together they began selling "real fresh" eggs so that both might go to camp

Mrs. Leedy is professor and director of women's physical education at Wheaton College, Wheaton, Ill. In addition to her own camp experience, which includes several seasons as a counselor, she conducts a camp seminar for students majoring in her department.

Camp?

Reader's Guide To Campers' English

Wig—cabin
Tuck money—spending money
Bubble—art of exhaling under water
Fagging—waiting on tables at mealtime
Docked—forbidden to swim

for six weeks* in 1950. Mr. and Mrs. Carlson had thrown what business they could their way. In addition, they offered suggestions for sales promotion, seasoned generously with encouragement.

Bob and Pat had chosen a Canadian camp 135 miles north of Toronto in the heart of the north woods. This, of course, was purely a matter of personal preference, since there are scores of Christian camps throughout the country offering various accommodations at various costs. The fact that several of their friends were to be at Pioneer Camp loomed large

in the thinking of Pat and Bob. Since it seemed so important to them, Mom and Dad acquiesced, having first made sure the camp was of highest caliber.

♦ Two weeks before time to leave the two egg salesmen had their receipts marked by the camp registrar, "Paid in Full." Then followed days of frantic preparation. They checked their lists carefully: flashlight, flannel P.J.'s (Flannel in July?), two woolen blankets, woolen shirts and socks (Aren't we going just too far now?), boots, Bible, notebook, pencils, leather belt with hunting knife, swimming suit (That's more like it!), jeans, etc.

With the final item checked off and stuffed into the last square sixteenth of an inch, the suitcases were closed. (This took teamwork; Dad sat on the lids while Pat and Bob quickly snapped the locks.) Then came the ride to the train, punctuated with last-minute, all-important imperatives, good-by hugs (real hard ones), don't-forget-to-write's and they were off!

After hours on the train, Pat was genuinely relieved when Bob began flattening his nose against the window with mysterious regularity. Her excitement grew when he began importantly to introduce his sister to familiar landmarks. Finally he jumped up, grabbed for everything at once and cried, "There she is! The same ole truck!" And they scurried off the train.

"You go over to that jeep, Pat. It's for the girls. I'll be seein' you. Have fun and don't forget to write Mom and Dad." The voice of experience was speaking. This was a rare opportunity for Bob, who sometimes suffered from being two years Pat's junior, and he was making the most of it. But soon Pat, too, would be an old hand at camping. In a matter of hours—days at the most—she would be swept into the fascination, the

*A longer-than-average camp period. Young people more commonly plan for a week or two weeks of camp life, depending on their finances and free time.

Of Course!"

Say Pat and Bob

By RUTH BERG LEEDY

friendliness, the fun and warmth of camp life.

"Where did you say I could meet you?" Pat shouted after her brother as he climbed into the truck.

"Chapel Point!" he yelled back. Then softening to the note of urgency in her voice, he added, "Ask your counselor how to get there."

♦ Pat turned toward the jeep, feeling a bit lost.

"Hello! You're Pat Carlson, aren't you? That was an awfully good snapshot on your registration blank. I knew you the minute you got off!"

Pat looked up quickly. She had been called by name! A pair of gray-blue eyes, set deeply in a tanned face, looked down at her. The voice was robust, but warm and nice.

"I'm your counselor. My name is really Eleanor Langdon, but the girls call me 'Dyna'—short for Dynamite, they say. And *this*"—with a sweep of her hand—"is Uriah Jeep—because he's 'umble and willin'!" Pat giggled as they scrambled into the car together.

As Pat soon learned, the cabin counselor is probably one of the most important people at any camp. She is pleasantly ever present, eating, sleeping, playing, exploring, singing, praying with her "brood." Though not officious, she keeps a watchful eye on the need of each camper, from the many routine demands—the ripped shirt, the extra blanket, the baseball "tiff," the injured finger or feeling—to the very real spiritual problem.

Bob found the same kind of understanding in his counselor. Although neither he nor Pat were aware of it, the effectiveness of this camper-counselor relationship was one of the many factors which led the Carlsons to look favorably on the camp idea.

The first few minutes after Pat was introduced to her six

Bob



Pat

cabinmates were rather unnaturally silent. By the time she had hung up her clothes, made her bed neatly and changed to jeans, however, formalities had been completely lost. Before the dinner bugle, Nancy and Eldean took her on a quick tour of the camp. These two were "second yearers" who quickly filled Pat with advice. Their pupil soaked up every drop of information, determined not to pull any first-year boners!

♦ AFTER a dinner planned on the assumption that everyone was hollow to his toes, the campers sat around their first campfire of the year. The camp directors and counselors, sensitive to the slighted indications of homesickness or shyness (often felt most poignantly in an hilarious group) quickly turned attention to fun songs. Feelingly and in close harmony they sang "There's a long green worm a-winding, across the ridgepole of my tent," and wiggled happily as the lyrics became more gruesome. This was followed by:

*"The piggety-olar riggety-egions iggity are absiggity-urd,
Their chiggity-arms I kiggity-an not siggity-ee.
Refriggity-iger iggity-ation biggity-iy the miggity-ile
Does niggity-ot appiggity-eal to miggity-ee!"*

Hearing that song always brought temporary frustration to the uninitiated and a sense of real accomplishment to those who caught on! Later, feeling relaxed and very content, the campers turned to some of the songs which today throw Bob and Pat into spells of nostalgia.

*"The call of the fire comes to us through the shadows
That fall at the close of the day;
Its flames bring us peace and a calmness of spirit
That drive all our troubles away.*

*"We're thankful for days and the joys that they give us,
For nights and the rest that they bring.
May we go on believing in this love we're receiving
Just now round the fire as we sing."*

Campers on both sides of the lake filed back to their cabins occupied with the closing thought—new to some—that the Lord was present in every single activity of camp! As the last notes of taps died away, the spirit of the words remained: "All is well, safely rest; God is nigh."

♦ DURING the next weeks the letters which the postman dropped into the Carlson mailbox were full of enthusiastic word of new accomplishments. Wrote Pat:

"Camp is real nice, and I think I will like it very much! Our day is as follows: 7:00, get up (supposedly); 7:10, quiet time; 7:30, breakfast, etc. I can't write any more today, for our counselor, Dyna, has promised to take us [Continued on page 584]

on a walk this afternoon. She says she wants us to learn to call flowers and trees by their first names. I like her a lot! I miss you all very much and wish you were here."

Bob wrote, too. "I'm in a swell wig of fellows," he reported. "I am hoping to pass the intermediate canoeing test, so I bought a new paddle with some of my tuck money. Is that OK? I am thinking of you often."

Meanwhile Pat and Bob were discovering real Christian friends in their camp directors. "Cap," as everyone called him, was in direct charge of the fellows; Nikki was overseer of girls. Both were warm Christians who knew how to lead others to Christ and how to guide young believers in their Christian lives. Under their watchful care and with the tactful and understanding guidance of counselors, many of the young people's lives, they discovered, were touched in a definite way.

Sunday found Pat and Bob on Chapel Point where the boys and girls met to have their church service together. Church was different at camp—they understood every word! It seemed easy to keep thinking about what the speaker was saying. And they enjoyed the choir of senior campers as it sang some old Welsh hymns.

✦ As other letters came to the Carlson home, they served to emphasize still further the advantages of permitting the two youngsters to live and enjoy themselves among their own age groups. Bob was not long in developing skill in handling a canoe and in the arts of camping. Pat's letters reported progress in swimming. Both revealed spiritual growth as well.

"This morning," wrote Pat, "I took the swimming test at the dock to see if I could swim there, and of course I flunked because I can't bubble. I hope to pass by the end of the week." (She did.)

"This afternoon we went into the woods with saws and knives to get material for some of our woodcrafts," reported Bob. "I'm going to make you a breadboard, Mom! Last Saturday I was in the regatta and won the canoeing. I'm sure my new paddle did it! Thank you for the package. I sure was glad to get it. So were the kids. My Tootsie Rolls are all gone."

The day came when an exuberant announcement arrived from Pat. "I dived!" she wrote. "I really did! Of course it was from a kneeling position, but just the same it was a dive! For the last three days I've gone to the raft and gotten all set to dive, but didn't have the courage. This morning I made myself do it, and I'm glad! P.S. Have had both blankets on every night and sometimes sleep with my shirt and socks on!"

"Am sorry this letter is so late," apologized Bob. "I just got back from a sixty-two mile canoe trip! It was swell. We built a lean-to of our canoes, and cooked all our meals out doors. We even paddled up the rapids, though we had to get out and push sometimes."

Pat continued to report progress in swimming. "I feel so good," she enthused. "You remember I couldn't swim twenty-five yards, and today I passed my senior swimmer test—300 yards. Also passed my bow test in canoeing. Now I'm working on the stern! Our cabin did the fagging last week and we really got exercise. It was fun, though! I have really been getting a lot out of our quiet times and Bible study hours, reading and talking with Dyna and the girls. Yesterday (July 24) we celebrated Christmas! It was such fun, and we got ice cream! We hung up a sock for Dyna."

Bob wrote of other highlights. "Took a covered wagon trip," he reported. "It's pulled by two white horses, and we slept in a barn overnight. Yes, I got more than twenty winks!"

"Did I tell you my buddy in swimming swam off by himself, and when they had buddy check I couldn't find him? That is very serious, and our waterfront director docked him for two weeks!"

✦ BETWEEN the lines of the letters was evidence that Pat and Bob were profiting from their day-by-day experience in living, thinking and meeting problems on the basis of a practical working faith. Though both Pat and Bob had known the Lord as Saviour, their parents found it heartwarming to discover that they were developing a real burden for their unsaved friends. And they rejoiced with them at seeing their prayers answered as word came of decisions for Christ at the camp.

"Guess what!" wrote Bob one day after he had become well established in camp life. "You remember I told you about the boy who had been in trouble? Well, he believed the Lord last night! He said so at campfire after talking to his counselor for about an hour in the afternoon. Isn't that just swell! We have all been praying for him, you know." [Continued on page 607]



Myslis photo

Which Camp Should You Choose?

By Donald M. Geiger

SENDING your boy or girl to a Christian camp this summer? Then which camp? There are many factors to be considered. Here are some of the most important.

1. **Personnel:** There should be at least one counselor for each ten children, with inexperienced counselors under direct supervision. The director should be mature, competent and experienced in camp work. Be sure *all* personnel are Christians who believe and teach what you want your child to be taught.

2. **Food:** Food should be simple, balanced, and plentiful. Nothing will do more to spoil a camping experience than poor food or not enough food. Meat and milk should be served at least once a day. The best way to find out what kind of food a camp serves is to visit the camp and eat with the campers, or ask children or young people who have been there.

3. **Facilities:** Would your boy or girl sleep in a building that could easily become a disastrous fire trap? Or are there cabins which are roomy, well-supervised, ventilated, and comfortable? The kitchen should be clean, with modern plumbing and sanitation. Recreational facilities should include an adequate place for entertainment on rainy days. Enough outdoor sports should be available to keep everyone occupied.

One of the most important factors is the swimming pool or beach. It should be clean, large enough so as not to be crowded, yet small enough to be supervised closely. A trained life guard should be on duty at all times. The pool should be approved by the local officials checking for polio and other health hazards.

Overcrowded camps should be avoided. Supervision at such camps is almost sure to be inadequate and impersonal, with correspondingly greater accident hazards.

4. **Programing:** This, of course, depends largely on the personnel. The camper's day should be full without being too crowded. He should get nine hours of sleep each night.

Instruction and recreation should be balanced so that the child does not grow tired of instruction, yet gets enough to be of definite help. The same Christian principles taught in classes are also learned effectively when put into practice during the recreation period, or stressed during the devotion period at the close of the day.

Be sure the camp you choose sets aside adequate time for rest, including rest period, generally an hour after dinner.

All games should be supervised by counselors.

Definite devotional times should be set aside just after rising and just before retiring. Deep impressions and life-long decisions will be made if devotional periods are in the hands of a spiritual and mature counselor.

5. **Cost:** Though the cost must be taken into consideration, don't anticipate bargains. Do compare the price asked with those of other recognized camps of the same type.

The safety, happiness, wellbeing and future of the boy or girl you send to camp depend upon these things. How can you check these points adequately? Read the camp's brochures and advertisements. Then visit the camp, preferably when it is in session. Talk to other parents whose children have attended the camp, and finally talk to campers who go there. If they are enthusiastic and anxious to go back, then the chances are that it is a good camp for your child.

GIDEON:

a Tragedy

A Bible Study in Two Parts

By EMMET RUSSELL

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From a dark hour in Israel's history
emerges a hero whose rise and fall is
full of meaning for Christians today

Part I

THE story of Gideon is generally known as the story of a great victory. Few realize that Gideon's life ended in deepest tragedy for his nation. We are prone to stop at the summit of Gideon's magnificent achievement; we fail to read on to the inglorious end. Yet in Gideon's folly and failure is a lesson no less salutary for us than the challenge of his striking success. Let us follow Gideon, not only to the mountain height of his career, but on down the valley of his subsequent dark wanderings.

The story of Gideon's life begins with four testings. First, God tests Gideon to prove that he is the indispensable man of the hour. And it is a dark hour in Israel's history. Israel has well-nigh forgotten God's gracious deliverance from bondage in Egypt. The judges rule—with every man doing that which is right in his own eyes. That "right" is usually wrong.

Disobedience to God brings sorest punishment at the hands of ancient enemies, Midian and Amalek, who dogged the steps of God's chosen people in the wilderness, and from the mysterious "children of the east . . . as grasshoppers for multitude." They destroyed the land, and occupied the desolation they had made.

A prophet pointed the lesson, "Thus saith the Lord . . . ye have not obeyed my voice." Mysteriously the prophet came, delivered his message and departed without so much as leaving his name behind. It is the message, not the man, that we should heed. Blessed the man of God who can make his hearers so conscious of God that they have no eyes for the person of His servant.

Farmer Gideon is musing upon that sermon of the unnamed prophet as he threshes wheat. Not on the public threshing floor does he beat out the grain; that would invite the attention of the enemies of his people and Gideon's wheat would disappear like chaff before the hurricane. Gideon has taken his dusty job down to the close-walled wine press to hide this edible gold from the Midianites. Choked with chaff, he climbs out for a bit of refreshment beneath the giant oak of Ophrah. He mops the dust from his eyes, and stares at the bright being before him.

"The Lord is with thee, thou mighty man of valor."

All the pent-up passion of the oppressed bursts forth in Gideon's rejoinder: "O my Lord, if the Lord be with us, why then is all this befallen us?" He recounts the prophet's sermon about deliverance from Egypt. But Gideon had missed the application to a disobedient people, for he complains, "But now the Lord hath forsaken us." A less august foe than Egypt has defeated us.

The Angel—and we must remember that the Angel of the Lord is none other than the Lord Jesus Christ Himself, as He was wont to appear to men from time to time before He

came to dwell among us in flesh—with angelic directness does not answer fruitless questions, but proceeds to the business on which He came: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

Is it not odd that men as aggressive and resourceful as Gideon showed himself in the affair of wheat harvesting, should be so shy when God asks for their assistance? Gideon the mighty harvest hand belittles his entire family in making himself small enough to escape God's call.

God is not deceived. A man may hold a dime to his eye to keep out the mighty sun, but the sun will peep around the dime to bathe the man's whole body in light. The Angel will get His man. "Surely I will be with thee, and thou shalt smite the Midianites as one man." Gideon could tackle one Midianite; God will take on the rest of their host. God and Gideon can do anything.

Gideon, like us, would doubtless have been shocked if he had been told that he did not believe God. Gideon believed God, provided God gave him a sign at every turn of the road. "Blessed are they that have not seen, and yet have believed." Priceless the faith which takes God at His word without more ado. Yet "he knoweth our weakness; he remembereth that we are dust." The Angel of the Lord grants to Gideon the sign of Gideon's own choosing.

The sequel is so sweet and satisfying that we gladly forgive Gideon for his small faith; nay, we rejoice in God's gracious condescension. Like a picnic lunch for God and man, meat and bread and broth are spread upon the rock beneath the shady oak. Neither has appetite for food: the Angel's staff brings fire from the rock to consume Gideon's offering, while Gideon and his Redeemer commune of peace that passeth understanding. How quietly God readies human hearts for His great enterprises.

Homeward bound through the celestial radiance of sunset, Gideon's thoughts are in a maze of heroic promptings. Sleep forsakes his eyelids; God has a further message for Gideon. God has given the sign; Gideon is committed to the dread enterprise. Since disobedience is the reason for Israel's defeat, obedience must be made complete if Gideon is to lead his people to victory. Obedience must begin with the leader himself. Gideon can no longer compromise with idolatry. The altar of Baal must be cast down; sacrifice to the true and living God must be made.

This very night! For once a righteous deed is done in darkness. Ten willing helpers and the work is finished. A new altar of the Lord still smokes with sacrifice as morning breaks

Illustration by Whistler from *Aunt Theresa's Bible Stories*. Courtesy Moody Press.



The author, a resident of Grand Junction, Colo., speaks of himself as "a confirmed country preacher whose journey toward Christ was facilitated by sundry Gideon Bibles in hotel rooms scattered across this country some thirty-six years ago." The article, he adds, is his way of saying "Thank you" to countless unknown men who "lighted my way with the Word of Life home to the Father's house."

over the city.

"Kill him! Kill the man who put our idol to shame!"

Gideon has a sensible father. Joash had fallen into the easy ways of Baal, followed the ways of the world in which he lived, paid little attention to Israel's God. Now Baal has failed. Baal stands unmasked as no god. Baal cannot defend himself. In the rough-and-ready society of those days, Joash had been used to looking out for himself. "There was no king in Israel." If Baal were a god, he should be able to fend for himself, too. Call Gideon Jerubbaal (i.e., "Let Baal contend"), Baal has met his match in Gideon. We sense the father's pride in a son of independence and action. "My boy—a chip off the old block."

There's more to it than this: God has laid His hand on Gideon, and Gideon is not restive under the divine pressure. God has tested Gideon, and Gideon has not been found wanting.

II

The second test is Gideon's testing of God. The enemy has come up against Israel to Jezreel. Gideon calls the people together with mighty trumpet blasts. Into all the neighboring tribes the call goes: his own Abiezer, his tribe of Manasseh, and Asher, Zebulun and Naphtali. Does the gathered army breed in Gideon a sense of his fearful responsibility as leader? He is not satisfied without a further trial of God's will. He must have his orders unmistakably clear.

Gideon picks up a fleece of wool, places it carefully on the hard-baked, hard-

beaten threshing floor, desert dry. Will the Lord pour out His blessing on the little flock of Israel? Will the fleece be wet with dew, and all the threshing floor besides dry? In the morning Gideon wrings a bowlful of water from the fleece, though the hard ground about him shows no sign of moisture.

Will the Lord keep His little flock safe in the midst of ruin? Again the fleece lies on the threshing floor, and a second morning finds it dry, while the ground all around is soaked with dew.

That was more than three thousand years ago, in Bible times, when miracles were expected. Has God changed? Would God give His child such a definite sign today?

A few years ago I attended an ordination council at a little church in Chicago. As the young candidate gave his testimony of how he was called to the ministry, he related that he had been trying to trap muskrats, and at the same time trying to decide whether he had an authentic call from God to the Christian ministry. Muskrats were elusive; he had trapped long without success. Finally he asked God for two muskrats, promising God that if he trapped them, he would enter the ministry. On the worst night of the winter, with his traps frozen, he caught two. Not in all the rest of the winter did he catch another. That young man has been in the ministry long enough now so that one dare say the outcome of his testing God has been amply justified.

When should we put out the fleece? We can receive help from Gideon's experience. First, we see that Gideon was

well prepared by communion with his Lord. He was an out-and-out believer, obedient at the risk of life itself. Second, the welfare of others besides Gideon depended on this decision—an army and a nation were at stake. Third, God's call to save Israel had been clear, and Gideon's hesitation may well have arisen, not from unbelief, but from uncertainty as to whether he was really the one to take the leadership.

What should we do for a test of God's will? Should we ask for a miracle, as did Gideon? Or should we content ourselves with something that may or may not happen in the course of nature—a coincidence? This would be an appeal to apparent chance, but is used in Scripture, when the casting of lots is ordered.

We note that in the Bible the lot is used only where all the alternatives are good, as when it is a question which priest is to serve at a given time, or which of two worthy apostolic candidates is to fill the one vacant place, or in the dividing of lands, all of which are in the good earth God promised.

Above all, we must be sure God is willing for us to test Him. "Putting out the fleece" is not a lazy Christian's refuge. Are we living so close to God that our putting out the fleece is not presumptuous?

That fleece, that sheepskin, that diploma, must be won in God's school of obedience. Let not the freshman reach for the fleece. Gideon went to day school under the oak and to night school in the grove, before he grasped the sheepskin. "Lord, keep back thy servant also from presumptuous sins!" Testing God is not the first, but the last resource of a child of God.

III

God has spoken; Gideon is ready—who will follow God's man to victory? The bandwagon is loaded with Gideon's relatives, neighbors and the folks who live in the next block. Thirty-two thousand men through the camp—not many beside Midian's 120,000, yet God looks down upon the motley throng and says: "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

Reject the fearful, Gideon. Send home those who are well enough for the ordinary business of life, but who will break down under battle strain. Psychiatric tests for the induction of draftees are not new. This is no parade, no picnic; this is war. Twenty-two thousand are lost to the army without lifting a weapon. Hundreds raise their hands in the great evangelistic meeting, dozens seek the inquiry room. Hundreds "come forward" at the invitation, handfolds join the church. Thirty-two thousand were "all of Israel," all "God's people"; 22,000 of them were not "good soldiers of Jesus Christ." They depart early from Mount Gilead.

*"There is a balm in Gilead
That heals the sin-sick soul."*

They will not even abide the wounds of battle that call for the healing balm. Ten thousand, Gideon—here's your army. "They are yet too many. Bring them

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Two-Minute Testimony By Evangelist Hyman J. Appelman

I WAS born in Russia of Orthodox Jewish parents, raised and trained in the Jewish faith by a strict grandfather and grandmother. America has been my home since just before my teens.

I was educated in the University of Chicago, licensed to practice law, appointed a professor in one of the schools. I was neither irreligious, anti-religious, nor non-religious. I belonged to a synagogue, but had

absolutely no religious life.

There was an unrest, a disquietude, a discontented unhappiness in my heart for which I could find no satisfaction. I tried hard to drown it in work, more work, much more work. For pleasure, for amusement, for recreation as such, I had no use.

Came a period of restless illness which drove me, under the doctor's orders, to a vacation trip. In the YMCA in Kansas City, Mo., a reporter on the *Kansas City Star* began my steep ascent to Calvary. In Denver, Colo., the YMCA secretary, Mr. Durrett, continued the testimony impression, and urged me to see his pastor, Dr. James E. Davis, of the Central Christian Church.

In his study that mighty pastor told me the blessedly beautiful story of Christ Jesus, and urged His claims upon me as my Saviour. There was a great echo of longing in my soul. For long minutes, I waged a desperate battle with my fear of what my parents, my people and my partner in the law practice would say, and how my plans for the future would be affected. Jesus won by the magnetism of His utter abandonment of Himself for my sins on the cross.

More than twenty years have elapsed. Jesus Christ is nearer and dearer to me with each passing day.

Racking your brain for fresh ideas?
Then check the many suggestions in
this stimulating how-to-do-it article



Packing INTEREST into Missionary Programs

By BELLE BURKS

HOW are your missionary programs? Are they fresh, interesting, different? Do they leave your group with a few important facts which they will not forget? Do they present a challenge? Above all, do they make those present eager to be on hand for the next meeting of your group?

Programs which do all these things are needed today to challenge and hold the interest of every Christian in the missionary task. And I am persuaded that such programs are within the reach of any group which is willing to expend a little extra prayer and work in preparation.

As one who has encountered the many practical problems of planning and arranging missionary programs, I want to share a few ideas and methods. These have proved helpful in the meetings of our missionary society and are offered here in the hope that others, too, may find them helpful and suggestive.

♦ LET me urge you first of all to keep in mind that your programs are of vital importance. They are the means of reaching, inspiring and challenging your group. But they will do this only in the measure that the Holy Spirit is permitted to lead, both in planning and presenting each individual program.

Because of this, be sure to saturate your program planning with prayer. If you have only two hours in which to

prepare, you will find it profitable to spend at least one of them on your knees before God. Let Him be your Guide in program planning.

One of the most important secrets of planning programs which attract and hold interest is variety. We never tire of beautiful sunsets because no two of them are alike. Your programs likewise will be most appealing if they are varied. And I have found varied programs easier to arrange than you might think.

Regardless of the type of program, I like to plan a challenging setting which is related to the theme. For example, I sometimes use the open Bible and candles with a globe or map or picture as the background. Flowers or a pot of green plants always have their place. I also prepare illustrated charts to emphasize the program theme. Often this can be done by using flannelgraph pictures from various sources and grouping them near the front.

In these days of busy working women I find it safest to prepare most of these things myself, even though I am a teacher and my time, too, is limited. On the day of the program, I make it a point to arrive early so that I can arrange the setting most effectively.

♦ TURNING now to the program itself,

let me emphasize the importance of having participants present the messages in their own language rather than reading prepared speeches word for word. Programs at which material is merely read soon kill the spirit of the organization and seriously affect its future work.

If those appearing on the program are unable to give the message in their own words, I often arrange to have material presented in the form of a radio program. Sometimes the speaker or speakers may remain behind a screen. At other times we use an imitation microphone before which participants stand and read their scripts.

Our "microphone" was made from an old floor lamp stand and a piece of cardboard painted black with white letters. It is a simple device, but we have used it frequently when we have wanted to bring before our group characters from China, India, Japan and other foreign countries.

Of course there are numerous variations. Sometimes we have presented a television program. On other occasions when we are presenting a program before the entire church, we have used a real microphone and loud speaker. This never fails to add interest to what might otherwise seem to be an ordinary program.

♦ FOR quick and unexpected programs, I find that some type of picture projector fits in nicely. The one I use takes photo-
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Things My Mother Left Me

By Gladys Sanborn Wagoner

ONLY my mother was left at home, and I was there for a few days to help her with the spring cleaning. I need not tell you what happens when two people begin discarding things! There are always two points of view. One says, "Get rid of it"; the other, "Don't throw it away."

Quite suddenly I found myself thinking of the many magnificent truths and standards which have come to me from my childhood home—things that should not be undervalued or thrown away.

Our home might have been called poor; yet as I look back now, I know we were never poor, because we had so many things to make us rich. These were intangible but enduring. No one can enter a home where love, light and warmth predominate and go out to call that home "poor."

♦ WHEN the going was rough, my mother had a way of counting our blessings. I can still hear her say, "We may not have much money, but we have many things to be grateful for." Gratefulness—gratitude to God—is one of the things I want to keep.

Making a game of things was one of my mother's specialties. I despised pitting cherries, but she always helped us become so absorbed in some sort of mental activity that we would forget about the awful, sticky things. Quarts of them would be pitted while we were busy taking imaginary trips, or hiding in a teakettle spout or behind some flower on the wallpaper. Making a game of difficult, monotonous tasks is an art I do not want to discard.

One night we were to have a valentine party at our house. Mother had made great preparation for it. The house was gaily decorated and we had even made an arch under which the children were to stand and speak their pieces.

As the time for the party drew near, a storm bore down upon us with terrific intensity. We were sure it would not last long, but there was no letup; hence no party.

My little world collapsed, and perhaps my mother's did too, but she did not show it. We had a party all our own. With my dad, mother, brother and aunt for an audience, I spoke my piece and took my bow amid the wild applause of four people.

It was at home I learned to meet disappointments, whether it be a broken doll, a cherished plan upset, or a teen-age friendship gone awry. I know now that the basis for this attitude is the scriptural injunction:

"Commit thy way unto the Lord . . . and he shall bring it to pass." Certainly this is a principle to be kept and cherished.

♦ I learned early in life that there were certain fundamental principles which had to be obeyed. There was no letting down of standards. Many times my views of life clashed with those of my parents. I thought their ideas outmoded. Not till later did I see that theirs was the advantage of years of actual living experience. Many times I rebelled, but their ideals and standards remained the same.

For example, there was the matter of playing cards. I was not permitted to play at home, so I went to the home of friends to play. My parents did not do what so many are doing today—get a deck of cards and say, "If you're bound to play, I'd rather you'd do it at home." Instead, Mother reasoned with me and then used the two best weapons I know, prayer and example. I am convinced that if more parents would hold their standards high today, more children would rise up in later life to call them blessed.

♦ TO go, or not to go, was never a question at our house on Sunday morning. We knew church was on the schedule for Sunday, just like school was for Monday. There was no argument; we got ready and went. How much we need to preserve the church-going habit in this modern day!

Another thing I should like to save from the childhood home—and one of the most important—is the family altar. Our devotional periods have been more and more appreciated as the years have come and gone. As a child, family worship seemed such a waste of time, but now I know that no time was ever better spent.

So many things which seemed unimportant then have had golden worth throughout the years. I was taught that time and money are not my own, but loaned to me by God, and that some day I shall be held accountable to Him for the use I have made of both. It is good to remember this today when much of the world has gone pleasure mad.

Some of life's greatest lessons I have learned not from books, but by precept and example. Of these things I would say, in the words of Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." Don't throw them away.

graphs, cards, posters or clipped pictures up to 5½ by 6 inches. Various types of slide projectors may also be used as well as projectors for showing missionary movies.

I find the beautiful real-life pictures published in Christian magazines ideal for use in my projector. Snapshots of one's own local work may also be used as the nucleus of very interesting programs. A message may be worked in with the pictures by having participants read captions or related remarks with the aid of a small flashlight.

Another visual aid device can be made from a wooden box. Only the front is cut out. Reels are made from sections of broomstick handle and placed at either side. Wrapping paper is then wound on these rolls, and pictures, figures, maps and other program material mounted on this strip of paper.

As the talk is being given, two persons slowly wind the reel, pausing at each scene until the point under consideration has been discussed.

The screen arrangement may be as simple or elaborate as one cares to make it. A light may be installed behind the moving strip of paper (if the paper is quite translucent) or a spotlight used from the front to produce various color effects. This method of presenting program material, incidentally, provides an excellent way of breaking in timid members who will help present a "panorama program," but who are unwilling to stand before the group and speak.

♦ TO add variety to the musical portions of our programs, I bought a second-hand record player, which has proved to be a blessing at our meetings. While people are gathering, or during the transition from the business session to the program, chime recordings of hymns are played softly. Such recordings as "Jesus, Saviour Pilot Me," "Sweet Hour of Prayer" and "I Am Praying for You" are most effective in preparing hearts for a missionary program. Occasionally such musical numbers may be made more meaningful by having someone read or sing the words of the hymn that is being played.

Do not forget that adult groups are always interested in the missionary activities of their children or in any program their children present. Frequently recorded missionary or Bible stories may be used effectively with such programs. Additional missionary material may be woven in here and there as records are being changed.

Occasionally recorded messages can be used, either in the form of records or, if equipment is available, in the form of tape recordings. I have used such outstanding messages as George W. Truett's "Christ's Answer to World Need" and "The Need of Encouragement."

These, of course, are only a few of the many devices which can be used to make your missionary programs fresh, interesting and effective. As you have read the suggestions probably other possibilities have come to mind. Still others will present themselves as you plan your own programs. The secret is to pray much, to plan carefully, and to be constantly on the alert for different and somewhat colorful ways of presenting the missionary message.

THE magnificent imagery of Revelation is at its best in its last six chapters. The clash of good and evil in their final conflict is pictured by figures so startling and so vivid that they seem to be taken from a living tapestry. The reader is a spectator at a battlefield where a titanic struggle rages before his very eyes. He is powerless to arrest its progress, even though at any moment he may be drawn into its vortex. With grateful relief he sees the warfare ended victoriously and the city of God established.

In this closing pageant of world affairs, the person of Christ is pre-eminent. There are two aspects of this consummation in the two concluding sections of Revelation which, in a measure, are parallel. The first, recorded in Revelation 17:1-21:8, is occupied with the doom of the evil world-system represented by the harlot Babylon. The second, contained in Revelation 21:9-22:5, describes the final establishment of the city of God, the New Jerusalem, the Bride of the Lamb.

The parallelism of these two sections consists partly in similarity of construction and partly in contrast. Both are introduced by the appearance of one of the "seven angels that had the seven bowls."

In both instances this heavenly messenger approached the writer of the Revelation with the words, "Come hither," inviting him to view the scene.

The former section, however, introduces a harlot; the latter, a bride. The former sets the scene in a wilderness (17:3); the latter, in a mountain (21:10). The former says that on the harlot are written names of blasphemy (17:3); the latter states that the names of the twelve tribes and of the twelve apostles are inscribed on the Holy City (21:12, 14). The former presents Babylon, the city of corruption and of judgment (17:6); the latter describes the New Jerusalem which comes down out of heaven, pure and chaste (21:10). The former is a scene of destruction and of overthrow; the latter is filled with peace and eternal blessing.

A final contrast remains. The former is cursed; for the people of God are urged to "come out . . . of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" (18:4). With reference to the New Jerusalem, however, a beatitude is pronounced: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city" (22:14).

I

In both these aspects of the consummation of the world the person of Christ is central. In the doom of Babylon He appears as the executor of God's judgment, whose appearance is awaited with expectancy by both His saints and His enemies. The climax of evil makes all the more imminent and imperative the climax of righteousness. When evil has reached its worst, it is time for God to do His best. Christ's advent to judgment is the normal end for a world that has abandoned God. The complete portrait is given in the description of Christ in Revelation 19:1-16.

Dr. Tenny is dean of the graduate school of Wheaton College, Wheaton, Ill. "Christ in Consummation" is his third and concluding article of a series presenting a panoramic view of the Revelation.



Illustrated by John Whorrall

A panoramic view of the final act in the great drama of all ages

Three designations describe His function as Judge. The first is "Faithful and True" (19:11). This same title appears in Revelation 3:14, where it is applied to Him as He speaks to the Laodicean church. Because He is faithful, He must discharge His office of judge, not shrinking from the administration of needed discipline or punishment. Because He is true, He cannot alter the standards of God which condemn sin. He is the perfect administrator of justice in a world where injustice has long reigned.

His second title, "The Word of God" (Rev. 19:13), recalls the familiar prophetic formula of the Old Testament: "The word of the Lord came unto . . ." Usually the content of the revelation was either a warning against evils threatening the people, or a declaration of impending judgment for sin. Use of the term as a title of Christ reminds us that the message has become incarnate. The utterance of God which expressed His holy displeasure against sin is now made manifest in a Person bringing retribution upon the enemies of God who have corrupted the earth. Christ has become the manifestation of vengeance as well as of mercy, and the two apparently contradictory characteristics coexist in His person.

There is no real inconsistency in the contrast; for the historical Christ could forgive a penitent publican like Zacchaeus, and could also wither hypocritical Pharisees with righteous scorn and drive moneychangers from the temple with whips of rushes. The meekness of Calvary and the sternness of Armageddon may seem paradoxical; but wherever sin exists both may be found. Grace does not imply tolerance of evil.

The name written on His garment and on His thigh, "King of Kings and Lord of Lords" (19:16), is a declaration of His indisputable sovereignty. The titles "king" and "lord" were widely applied to royalty in the Greek East. "Lord," in particular, was employed by Oriental peoples who regarded all subjects as slaves of their rulers.

The victory following His appearance will bring true liberation to mankind by the annihilation of the Antichrist and his cohorts. The religious, economic, and political strangle hold which they have clamped upon the world will be broken. Even Satan himself, who inspired them and who originated the evil, will be imprisoned and rendered inoperative while Christ reigns over the earth.

The character of that reign is not described in detail. One might suppose that since the degenerative process of sin has been active in the world for several millennia, no less than a single millennium of righteousness would be necessary to counteract its effects, and to demonstrate to mankind what righteousness really is. The chief clue to the character of this period may be found in the repeated concept of *reigning with Christ*, which appears in 20:4, 6.

The emphasis of this section of Revelation is largely negative. The collapse of Babylon, the overthrow of the massed armies of earth, the destruction of the empire of the Beast, the imprisonment of Satan—these are the outcome of God's wrath. Destruction, doom and death seem to be the keynotes of this prophecy. Nevertheless, the judgment ends with vindication of Christ, His people, and His righteousness; and if the prospects are dreary, they are dreary only for the forces of evil. The second advent to Christians is not a gospel of despair, but is a realistic presentation of hope.

II

The second and final aspect of the consummation, by way of contrast, presents a brilliant and joyous picture. In it the city of God, the New Jerusalem, becomes the center of attention. The language is obviously figurative, but it is intended to help the reader visualize for himself the glorious state of the redeemed after the affairs of earth have been concluded.

In this description only one title of Christ appears, also used elsewhere in Revelation, "the Lamb." There are seven

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EVANGELISM

Articles of interest . . . News of Bible conferences and evangelistic campaigns

NEW Castle, Pa., under God and through the instrumentality of Dr. Hyman J. Appelman, of Kansas City, Mo., is reported to have witnessed one of the greatest outpourings of the Spirit of God in forty years. Starting February 26, Dr. Appelman and his song leader John Troy, of Winona Lake, Ind., conducted a three-weeks' campaign there. The invitation to conduct meetings had been extended by the Christian Business Men's Committee of New Castle almost two years ago.

The first few days of the series, Dr. Appelman spoke directly to Christians. Later, when altar calls were given, countless numbers sought forgiveness of sins and turned their lives over to God.

At the conclusion of one Sunday afternoon service, an alert Christian news reporter who covered the campaign saw an elderly man raise his hand. When he failed to move to the inquiry room with other seekers, the reporter moved back to talk to him. The man, he learned, was eighty years of age, had read the Bible through several times, but had never given his heart to the Lord. Quoting a few passages of Scripture to him, the news man quietly led the man to Christ.

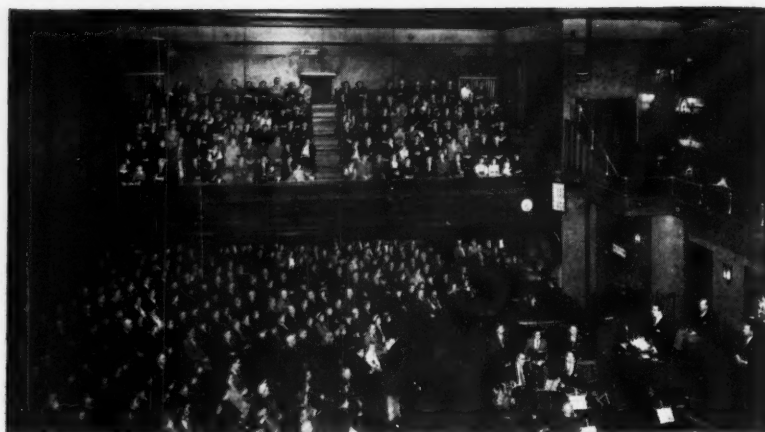
More than fifty city and county churches worked with chairman George Jones, pastor of the local Christian and Missionary Alliance Church, in the crusade. The city's largest auditorium, holding slightly over 3,000 was rented for the series.

Highlighting the campaign were daily noonday meetings in the First Presbyterian church, pre-service prayer meetings—led in many instances by Dr. Appelman—and men's fellowship luncheons each Saturday. Front-page coverage of meetings was given daily in the local paper.

Prior to the New Castle meetings, Dr. Appelman held a twenty-two day campaign in Stockton, Calif. Sponsored by more than forty leading churches and laymen's organizations of Stockton, the campaign, planned since last summer, attracted large crowds and brought lasting results. The closing service was held in the Civic Auditorium, which was crowded out for the occasion. Other services taxed the capacity of Agricultural Hall in Stockton's fair grounds.

January 9-21, the largest attendance in many years characterized meetings held by John Carrara at the First Baptist Church in Zanesville, Ohio. On the final evening of the series the seats in the lower auditorium were filled and people were turned away. Many were convicted of their sins and souls were saved each night. James Thomas is pastor of the church.

February 6-18, Mr. Carrara spoke at the large Gospel Tabernacle in Birmingham, Ala., where Dr. Glenn Tingley is pastor. Attendance increased nightly until the large tabernacle was filled for Sunday afternoon meetings and crowded to capacity.



Part of the congregation present for one of the evangelistic campaigns conducted by Mr. and Mrs. Michael Guido in Philpott Tabernacle, Hamilton, Ont.

ity, with many turned away the last night. A good number of souls were saved during these meetings, too.

The Merle Fuller party recently closed a two-weeks' meeting in the Mennonite Church at Richfield, Pa., where all of the churches in the community co-operated. The combined attendance for two weeks was more than 8,000. Many souls came to Christ under deep conviction of sin. A large number of young people gave their lives for full-time Christian service to go wherever the Lord will lead.

It was necessary toward the close of the campaign for the overflow crowds to move into the basement auditorium, where they heard the service over a public address system.

In early February, Merv Rosell, assisted by his entire staff, conducted a crusade which took the party into seven Iowa cities. The largest auditorium in each of the cities was used, and the program attracted crowds which were termed by ministers as "the largest to attend any evangelical rally in many years." The series resulted in hundreds of recorded decisions for Christ.

Cities visited were Waterloo, Marshalltown, Oskaloosa, Boone, Clarinda, Sioux City, and Des Moines. One rally was also held in Sioux Falls, S. D.

Dr. Rosell stated at the close of the series, "I firmly believe Iowa is on the verge of a great state-wide spiritual awakening, which can reach not only into the heavily populated areas, but into every village and hamlet in the state."

Dr. Rosell was assisted in the crusade by Hilding Halvarson, song leader and tenor soloist; Howard Skinner, organist and bass-baritone soloist; Bob Haag, Des Moines pianist; and Cy Jackson, who was in charge of arrangements. The series was planned in response to hundreds of requests from all over Iowa that Rosell return to the area where God used him to such a degree last summer.

From Steamburg, N.Y., Leo R. Hansen, pastor of the Evangelical United Brethren Church, reports far-reaching results under the ministry of Robert J. Kees late in February. Not only his own church family was touched, but surrounding

communities as well. Many Indians from the Red House reservation (Senecas) attended the meetings. Some of these were saved, others heard the gospel for the first time.

Mr. Kees also spoke at a special assembly of 300 juniors and seniors in the Randolph Central School. Through his thirty-five minute contact, many of the young people came to the meetings afterward and were saved.

Earlier in February, Mr. Kees held a campaign at the First Evangelical United Brethren Church of Olean, N.Y. There, he worked particularly with the children, teaching them Scripture verses and gospel songs, and playing his marimba.

A successful campaign in Philpott Tabernacle, Hamilton, Ont., was recently concluded by Mr. and Mrs. Michael A. Guido, of the Moody Extension staff. Adults, young people and children responded to the warm preaching of the gospel, with many decisions for Christ, according to Peter Hoogendam, pastor.

In one or two instances, persons present at the meetings came under such conviction that they called Mr. Guido at midnight, asking for immediate conferences with the evangelist. Among others making professions of faith was a fourteen-year-old boy who brought several persons to the meetings and read through the Gospel of John, qualifying for the gift of a New Testament.

Children's meetings featuring gospel magic by Mrs. Guido, were so successful that arrangements have been made for a missionary candidate in the community to carry on follow-up work among boys and girls who made professions of faith. Many of the children, present for the afternoon meetings for boys and girls stayed over for the evening services. Sometimes as many as 200 children were present for the evening meetings.

From Canada, the Guidos went to Anderson, Ind., where for two weeks they conducted special meetings in the First Evangelical United Brethren Church. The pastor of the church, Dr. H. L. Lanahan, reports that many decisions were made for the Lord in this meeting and the church was wonderfully revived.

Outstanding in the campaign were the children's meetings which set a new record for children's gatherings in Ander-

son. An S.O.S. (Save Other Souls) Club was organized at the conclusion of the campaign to carry on personal evangelism work and to conserve results of the meetings.

During January and February, Mr. and Mrs. O. W. Stucky held meetings in Florida. At the Community Baptist Church of Gulfport, and in Bible conferences in New Port Richey and St. Petersburg, the Lord blessed, with people making professions of faith, and with scores covenanting to read the Bible regularly.

Curt Emmons held meetings at the Evangelical United Brethren Church, Lutz, Fla., January 21-31. There was a good revival spirit and many came for salvation or rededication. The pastor is N. H. MacAllister.

The party next went to Salem, Ind., the Evangelical United Brethren Church where R. O. Campbell is pastor, and then on to Huntington, Ind., to the Pleasant Grove Evangelical United Brethren Church, Ralph E. Miller, pastor.

Bert Turner was speaker recently at Clinton area's first Youth for Christ campaign, in the town hall of Lucknow, Ont., Canada.

On the second Sunday of the campaign—which ran from March 4 to 18—the ministers from the United and Presbyterian churches suggested they combine evening services in the town hall and begin the Youth for Christ evangelistic service earlier. For that service it was necessary to use the balcony, and the following Sunday chairs had to be brought from the basement to accommodate the largest interdenominational rally ever held in this area.

From night to night the evangelist, with other workers, stayed after the service, sometimes until eleven o'clock, dealing with souls. Many young and old who didn't respond during the invitations would remain to talk, and find the Lord. Quietness prevailed in these services and only the power of the Holy Spirit was evident.

Mr. Turner introduced correspondence courses to help the converts in studying God's Word. The response was such that a Moody correspondence class was organized to meet weekly.

Joe Henry Hankins of Little Rock, Ark., assisted by Mr. and Mrs. Iner Basinger, of Parkersburg, W. Va., has just concluded a nine-day campaign in the main auditorium at Park-of-the-Palms, Keystone Heights, central Florida's Bible conference grounds. Large numbers came forward at the close of each meeting to accept Christ as their personal Saviour, and many Christians rededicated their lives to a closer walk with the Lord.

For nearly a year, Pastor Dana M. Austin and his people of the Community Church in Deep River, Iowa, worked and prayed earnestly for a genuine awakening and ingathering of souls for the Lord. Then early this year they invited Edward Midura, of Chicago, to hold a three weeks' campaign.

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Aug. 11—M. R. De Haan, G. Tuinstra

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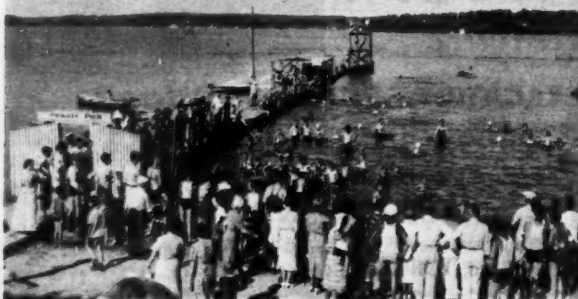
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Albert D. Helser
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July 30—Harold S. Laird
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Torrey, Jr.
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to begin, groups drove through the surrounding areas with a powerful public address system announcing the services and the coming evangelist.

Many in the church were organized into visitation teams. A county surveyor's map was obtained and greatly enlarged, and every house within a five-mile radius of the church was charted on it. This area was then divided into zones, and every home in the area was contacted by someone from the church. As soon as prospects were discovered, the evangelist and pastor began systematic call-backs.

The time spent in prayer and work brought substantial results. Night after night when the Word was presented, believers got right with the Lord, and sinners confessed Christ as Lord of their lives. Since the meetings are over, the fruits of labor are still being seen as men and women who were contacted then are even now yielding to the Lord.

Fred Garland and Bob Oughton are now associated as an evangelistic team. Dr. Garland goes into a church to preach to Christians, and is followed by Mr. Oughton, preaching to the unsaved. Mrs. Jo Piquard, soloist from St. Louis, Mo., has also joined the party.

Recently they held a service at the Second Cumberland Presbyterian Church of Chattanooga, Tenn., where Grady Gant is pastor. Many Christians were blessed and others gave their hearts to the Lord.

The party next went to the Grace Baptist Temple, Roanoke, Va., where Gene Arnold is pastor, and to the New Hope Baptist Church in Salem, Va., H. R. Moose, pastor. In both places, the Lord blessed greatly.

February 6-18, Edward VanderJagt conducted evangelistic meetings in the Baptist Church at Riverton, Wyo., where Harvey Schoenwald is pastor. God manifested Himself in the salvation of souls and the consecration of His people. Some came to Christ without an invitation, asking, "What must we do to be saved?"

F. A. Wirth held meetings in March in the Ebenezer Presbyterian Church, six miles south of Macomb, Ill. There were numerous professions of faith in addition to many reconsecrations. Several promised to establish family altars in their homes, others promised to tithe, and twenty-six came to unite with the church.

All Sunday school records were broken

during the campaign. Evening crowds were large and several times the side rooms were used to help seat the crowds. The church started a midweek prayer meeting on Thursday night following the meeting. Many stated it was the greatest and most powerful spiritual awakening the community had witnessed in fifty years.

Reports of God's blessing have come from E. L. Rodda, pastor of the Brunswick Baptist Church, Gary, Ind., where evangelist Eddie Wagner and song leader James Stoutenborough held meetings February 14-18.

The total attendance during the series was 1,600. In addition to other decisions for salvation, many children accepted Christ on a unique Sunday School night. On Young People's Night, many more young people signified their desire to follow God's leading even to full-time service for Him.

FUTURE ENGAGEMENTS

Hyman J. Appelman: Mar. 21-June 12, campaigns in British Isles, sponsored by churches there; June 17-July 8, city-wide meeting, Dayton, Ohio.

Joseph W. Arnett: Apr. 23-May 13, McCurtain, Okla.; May 20-(no closing date set), Meadville and Shavertown, Pa.

Wes Auger: Apr. 29-May 6, Cedar Avenue Baptist Church, Fresno, Calif.; May 12, Youth for Christ, Santa Rosa, Calif.; May 13, Santa Rosa churches; May 20-June 3, Calvary Baptist Church, Paradise, Calif.; June 5-17, First Baptist Church, Anderson, Calif.

John Carrara: Apr. 24-May 6, Emmanuel Baptist Church, Toledo, Ohio; May 9-20, Evangelical Covenant Church, South Bend, Ind.; May 22-June 3, First Baptist Church, Gallipolis, Ohio; June 10-17, Federated Church, Lafayette, N.J.

Curt Emmons: May 1-13, Baptist Church, Reading, Mich.; May 17-27, Baptist Church, Marilla, N.Y.; June 1-10, Community Bible Church, Oxford, Wis.; June 14-17, Argos Bible Conference, Argos, Ind.; June 24-July 8, Lancaster Evangelical United Brethren Church, Craigville, Ind.

Merle Fuller: May 6-13, one-night evangelistic services, sponsored by the Highland Lake Bible Conference, in New Jersey and New York states; June 3-24, Christ for Barron County, union evangelistic tent campaign, Rice Lake, Wis.

R. I. Humbert: May 6, Grace Gospel Church, Akron, Ohio; May 7, Calvary Bible Brethren Church, Hayesville, Ohio; May 8, Clinton, Pa.; May 10-13, Centre County Bible Fellowship, Bellefonte, Pa.; May 16, Calvary Baptist Church, Altoona, Pa.; May 17-20, First Brethren Church, Martinsburg, Pa.; May 23, Twenty-eight Street Church of Brethren, Altoona, Pa.; May 24, Evangelical Methodist Church, Altoona, Pa.; May 27, Brethren Church, McKees, Pa.; and First Brethren, Altoona, Pa.; May 29-June 3, Blessed Hope Bible Conference, Dresden, Ohio.

Robert J. Kees: Apr. 25-May 6, First Methodist Church, Knox, Ind.; Apr. 28, Youth for Christ, Knox, Ind.; May 7, high school (graduation speaker), Burnettsville, Ind.; May 12, Youth for Christ, Elgin, Ill.; May 21-July 13, Southwestern Baptist Theological Seminary, Fort Worth, Tex.

John J. Lanting: May 6-13, Evanston Avenue Bible Church, Muskegon, Mich.; June 3-10, Calvary Baptist Church, Danville, Ill.

Richard W. Neale: May 6-13, Humboldt Park Gospel Tabernacle, Chicago, Ill.; May 13-20, Belden Avenue Baptist Church, Chicago, Ill.; May 22-27, Cass Community Church, Rt. 66, between Hinsdale and Downers Grove, Ill.

Mr. and Mrs. Raymond O. Nelson: Apr. 22-May 6, Evangelical United Brethren Church, Flora, Ill.; May 13-20, First Congregational Christian Church, Danville, Ill.; May 22-June 3, First Baptist Church, Baraboo, Wis.

Bob Oughton: May 10-20, Keith Baptist Church, Tunnel Hill, Ga.; May 27-June 10, Hampton, Va.; June 21-July 1, Hopkinsville, Ky. (tentative); July 2-7, Camp Evangel, Pikeville, Ky.; July 12-22, Tennega Baptist Church, Tennega, Ga.; July 26-Aug. 5, (afternoon) Soul Winning Conference, Chattanooga, Tenn.; (evening) Camp Joy, Cleveland, Tenn.

Mr. and Mrs. Lester C. Place: May 1-6, Parshall Bible Chapel, Parshall, Colo.; May 8-13, Baptist Church, Fort Collins, Colo.; May 15-20, Pine Bluffs Baptist Church, Pine Bluffs, Wyo.; May 22-27, Calvary Baptist Church, Arcadia, Neb.; May 29-June 3, Mennonite Brethren in Christ Church, Wichita, Kan.; June 4-9, Rural Bible Crusade Conference, Topeka, Kan.; June 10, Baptist Church, Wilson, Kan.; June 12-17, Salina Bible Church, Salina, Kan.; June 19-24, Lewis Lake Covenant Church, Ogilvie, Minn.; June 26-July 1, First Baptist Church, Grand Marais, Minn.; July 6-15, Pinebrook Bible Conference, East Stroudsburg, Pa.; July 16-22, Tri-State Bible Conference, Port Jervis, N.Y.

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L. Sale-Harrison: May 1-9, East Bay Calvary
Church, Traverse City, Mich.; May 13-18, Immanuel
Baptist Church, Utica, N.Y.; May 20-25, United
Presbyterian Church, Oneonta, N.Y.

C. W. Slemming: May 6, Oklahoma City, Okla.;
May 13-18, Church of the Open Door, Wichita,
Kan.; May 20-25, Central Bible Church, Kansas
City, Mo.; June 10-15, Bible Church, Bensenville,
Ill.; June 17-22, Ministers' Refresher Conference,
Fort Wayne Bible Institute, Fort Wayne, Ind.; June
24-30, Moody Bible Institute Conference, Winona
Lake, Ind.; July 1-13, Scripture Memory Mountain
Mission, Emmalena, Ky.; July 15-19, Jewish Evan-
gelistic Institute, Lake Louise, Toccoa, Ga.; July
23-29, Moody Bible Institute Conference, Cedar
Lake, Ind.

Edward Vanderjagt: Apr. 25-May 6, Martinsville
Bible Church, Martinsville, Ill.

F. A. Wirth: May 6-20, Baptist Church, Harbor
Springs, Mich.

Moody Extension Staff

James R. Calhoun: Apr. 29-May 6, Gilbert Memo-
rial Baptist Church, Mount Clemens, Mich.; May
13-27, First Church of God, Martinsburg, W. Va.
Elton W. Crowell: May 6-13, Grace Tabernacle,
Owosso, Mich.

Mr. and Mrs. Michael A. Guido: May 13-27,
Bethany Baptist Church, Colorado Springs, Colo;
June 3-17, union campaign to be held in Butler High
School Auditorium, Butler, Ind.

A. H. Stewart: April 9-June 29, weekly Bible
classes: Monday, First Baptist Church, Elkhart, Ind.;
Tuesday, First Baptist Church, Mishawaka, Ind.;
Wednesday, Beverly Baptist Church, Chicago, Ill.;
Thursday, Third Presbyterian Church, Springfield,
Ill.; Friday, First Baptist Church, Hammond, Ind.

George E. Speake and Keith Hargett, "Sermons
from Science": Apr. 29-May 2, Goodfellow Air Force
Base, San Angelo, Tex.; May 6-9, Randolph Air
Force Base, San Antonio, Tex.; May 13-16, Lackland
Air Force Base, San Antonio, Tex.; May 20-23,
Ellington Air Force Base, Houston, Tex.; May 27-30,
Keesler Air Force Base, Biloxi, Miss.; June 3-6,
Tyndall Air Force Base, Panama City, Fla.; June
10-13, Craig Air Force Base, Selma, Ala.; June 17-20,
Greenville Air Force Base, Greenville, Miss.

DIRECTORY OF Summer Bible Conferences and Camps

East

Greenwood Hills, Fayetteville, Pa.: June 30-July
15, General Conference; July 16-26, Girls' Camp;
July 28-Aug. 5, Mid-Season Conference; Aug. 6-16,
Boys' Camp; Aug. 18-Sept. 3, Late Season Con-
ference.

Highland Lake Bible Conference, Highland Lake,
N.Y.: July 1-8, Conservative Baptist Association
Conference; July 9-14, Evangelical Lutheran Con-
ference; July 15-22, Victorious Life Week; July 23-
29, Discipleship and Christian Service Week; July 30-
Aug. 5, The Bible and the Great Commission Week;
Aug. 6-12, World Vision Week; Aug. 13-19, Christian
Education and Missions Week; Aug. 20-26, The
World Today and Bible Prophecy Week; Aug. 27-
Sept. 3, Revival and World Evangelism Week.

Lake Erie Bible Conference, Erie, Pa.: July 2-8,
Ashtabula Children's and Youth Week; July 9-15,
Erie County Boys' Camp; July 16-22, Erie County
Girls' Camp; July 23-27, Christian Workers' Con-
ference; July 28-Aug. 5, Bible Conference Week; Aug.
6-18, Baptist Fellowship Children's and Youth Camps;
Aug. 20-27, Reformed Presbyterian Youth Camps;
Aug. 28-Sept. 2, Youth Sings (YFC) Camp.

LeTourneau Christian Camp, Canandaigua Lake,
N.Y.: June 18-20, Ministers and Laymen's Con-
ference; June 25-30, Reformed Church Youth Con-
ference; June 30-July 7, General Bible Conference—
Family Week, Child Evangelism Children's Camp;
July 7-14, Bible Club Camp (for junior age chil-
dren); July 14-21, Baptist Junior Camp; July 21-
28 and July 28-Aug. 4, Baptist Senior Youth Camps;
Aug. 4-11, Christian Workers' Training Conference;
Aug. 11-18, Evangelical United Brethren Youth
Camp; Aug. 19-25, Advent Christian Camp Meeting;
Aug. 25-Sept. 3, Youth for Christ Conference; Sept.
7-9, Christian Business Men's Committee Regional
Rally; Sept. 14-16, Roberts Wesleyan College.

Montrose Bible Conference, Montrose, Pa.: July 2-8,
Music Week; July 9-15, Young People's Week;
July 16-22, Sudan Interior Mission Week; Aug. 20-
26, Christian Writers Institute.

North Mountain Bible Conference, Wilkes-Barre,
Pa.: July 2-Aug. 19.

Ocean City Summer Bible Conference, Ocean City,
N.J.: July 1-Sept. 3, General Conferences; July 30-
Aug. 11, Beach meetings.

Ontario Bible Conference, Oswego, N.Y.: July 14-
21, Senior Christian Camp (ages 12 and over); July 21-
27, Junior Christian Camp (ages 8-12); July 29-
Aug. 5, Young People's Conference; July 29-Aug. 12,
General Conference.

Stony Brook Bible Conference, Stony Brook, Long
Island, N.Y.: June 30-July 7, Lutheran Bible Con-

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ference; July 7-14, United Presbyterian Young People's Conference; July 14-21, Interdenominational Young Peoples Conference; July 21-Aug. 4, General Bible Conference; Aug. 4-19, Believers (Plymouth Brethren) Bible Conference.
 Tri-State Bible Conference, Port Jervis, N.Y.: May 30, Memorial Day Conference; June 16-17, Men's Week-End Rally; June 23-29, Young People's Conference; June 30-July 6, Jewish Missions Conference; July 7-11, Youth Home Missions; July 9-22, General Conferences; July 23-29, Young People's Conference; July 30-Aug. 26, General Conferences; Aug. 27-Sept. 3, Prophetic, Prayer, and Missionary Conference.
 Word of Life Camp, Schroon Lake, N.Y.: June 23-30, Men's Week; June 30-Sept. 3, General Conference.

South

Lake Louise Bible Conference, Toccoa, Ga.: June 10-17, Bible Memory Association; June 18-23 and June 25-30, Lake Louise Children Bible Camps (ages 8-15); June 30-July 7, Overcomers Bible Conference; July 9-15, Sword of the Lord Conference; July 16-21, Chicago Hebrew Mission; July 21-28, Christian Business and Professional Women of America; July 28-30, Miracle Book Club; July 30-Aug. 5, Sudan Interior Mission; Aug. 6-12, Soul Winners Conference; Aug. 13-18, Fishers of Men (national convention); Aug. 19-26, Youthspiration Camp; Aug. 31-Sept. 3, Gideons Rally (Zone 5).

Midwest

Cedar Lake Conference, Cedar Lake, Ind.: June 23-30, Reformed Church Bible Conference; June 30-July 8, Christian Reformed Conference; July 7-14, Rescue Mission Workers Conference; July 9-14, Youth Conference Reformed Churches of America; July 15-22, Czechoslovakian Baptist Church Conference; July 22-29, Moody Bible Institute Conference; July 22-29, Cedar Lake Girls' Camp; July 29-Aug. 5, Scandinavian Prophetic Week; July 29-Aug. 5, Boys' Camp; Aug. 5-12, Christian Business Men's Committee; Aug. 12-19, Fundamental Young People's Fellowship; Aug. 19-26, Foreign Mission Conference; Aug. 22-26, Japanese Christian Church Conference; Aug. 26-Sept. 3, Independent Fundamental Churches of America Conference.

Gitchee Gumees Youth Camp and Bible Conference, Eagle River, Mich.: July 8-22, Junior Camp (ages 10-15); July 29-Aug. 17, Regular Camp; Aug. 19-26, Pastors' Clinic.

Gull Lake Bible and Missionary Conference, Midland Park, Augusta, Mich.: June 23-Sept. 3.

Keewahdin Bible Conference, Port Huron, Mich.: June 30-Sept. 3.

Lake Geneva Youth Camp, Lake Geneva, Wis.: July 1-8 and July 8-15, Junior Girls' Camp (ages 8-12); July 15-22, Senior Girls' Camp (ages 13-17); July 22-29 and July 29-Aug. 5, Junior Boys' Camp (ages 8-12); Aug. 5-12, Senior Boys' Camp (ages 13-17).

Maranatha Bible and Missionary Conference, Muskegon, Mich.: June 25-Sept. 2.

Midwest Keswick Bible Conference, Mound, Minn.: May 30-Sept. 3.

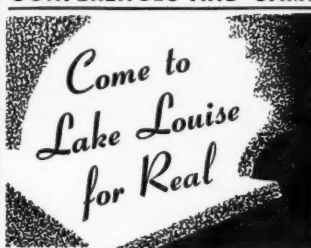
Winona Lake Camp and Bible Conferences, Winona Lake, Ind.: June 18-24, Evangelical Free Church of America (annual convention); June 19-24, Oriental Missionary Society; June 24-July 1, Moody Bible Institute Conference; June 25-30, Winona Summer School of Missions; June 20-July 27, Winona Lake School of Theology; July 1-15, Youth for Christ International Conference; July 1-29, Bethany Youth Camps (all ages); July 15-22, International Association of Evangelists; July 15-Sept. 3, Winona Lake Bible Conference; July 18, 19, National Conference of Prohibitionists; July 29-Aug. 11, Redeemer Sacred School of Music; Aug. 10, 11, Clean Life League; Aug. 26-Sept. 3, Prophetic Conference; Aug. 27-Sept. 2, National Fellowship of Brethren Churches.

Youth Haven, Muskegon, Mich.: June 15-17, State of Michigan Christian Business Men's Retreat; June 18-July 7, Mid-Western Training School for Boys; June 8-July 15, Moody Church Week (boys and girls); July 15-July 22, Moody Church Week (young people); July 22-29, Presbyterian "Teen-Agers" Week; July 30-Aug. 6, and Aug. 6-12, Chicago Gospel Tabernacle and Youth Haven Boys and Girls Weeks; Aug. 12-18, Youth Haven "Teen-Agers" Roundup; Aug. 18-Sept. 1, Grace Fellowship Weeks.

West

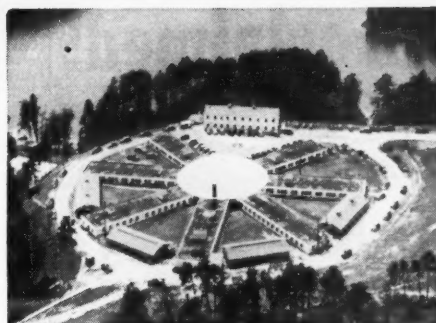
Mount Hermon Conference, Mount Hermon, Calif.: Adult Conferences, June 15-17, Young Married Couples Conference; June 17-24, Dallas Seminary; July 1-8, Fuller Foundation; Aug. 5-12, Eternity Bible Conference; Aug. 12-19, Mount Hermon Bible Conference; Aug. 19-26, Biola; Sept. 7-9, Christian Business Men's Committee. Leadership Training and Executive Group, July 16-22, Child Evangelism; August, Mount Hermon School of Music; Aug. 11-12, Child Evangelism Executive; Aug. 13-19, Mount Hermon Sunday School Conference. Family Conferences, July 22-29 and July 29-Aug. 5, Baptist Bible Encampment; Aug. 27-Sept. 3, Christian Reformed. Young People's Conferences, June 18-24, Japanese Young People; June 24-July 1, Youth for Christ; July 8-15 and Aug. 26-31, Mount Hermon High School Conference; July 15-22, Evangelical Free Church; Aug. 5-11, C. E. Conference; Aug. 31-Sept. 7, Mount Hermon Young People's Conference. Children's Camps, June 18-24, and June 25-July 1, Mount Hermon Junior Camp; July 2-8, Mount Her-

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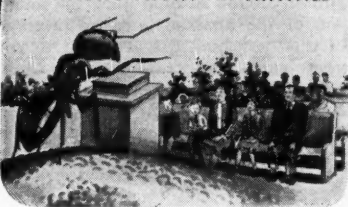
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Canada

Blue Water Conference, Wallaceburg, Ont.: special young people's week, June 23-30.

Canadian Keswick Conference, Lake Rosseau, Muskoka, Ont.: June 22-Sept. 8.

Organizational Listings

Christian and Missionary Alliance, Beulah Beach, Ohio: June 26-July 1. Evangelical and United Brethren Conference: July 2-8. Children's Camp (junior); July 9-15, Children's Camp (senior); July 16-22, Missionary Church Association Convention; July 30-Aug. 12, Missionary and Bible Conference; Aug. 28-Sept. 3, Youth Conference.

Moody Bible Institute Conferences: May 13-20, Grand View Park Baptist Church, Des Moines, Iowa; June 24-July 1, Winona Lake Bible Conference, Winona Lake, Ind.; July 22-29, Cedar Lake Bible Conference, Cedar Lake, Ind.; Aug. 12-19, Judson Memorial Baptist Church, Denver, Colo.

Youth for Christ Conferences: June 16-23 and June 23-July 1, Ocean City, N.J.; June 24-July 1, Mount Hermon, Calif.; July 1-15, Winona Lake, Ind.; Aug. 6-12, Highland Lake, N.Y.; Aug. 25-Sept. 3, Canandaigua Lake, N.Y.

Christ in Consummation

[Continued from page 589]

occurrences in this section, each one important (21:9, 14, 22, 23, 27; 22:1, 3).

The first defines the real significance of the city as "the wife of the Lamb." The concept appears in the former section, for the "marriage of the Lamb" was announced as part of the ultimate victory (19:7). The term which denotes the most intimate relation of human life is thus applied to the communion of Christ and His people, who are symbolized by the city which is their eternal abode. Its real significance is, therefore, not its beauties, but the Lamb; not its location, but its relationship to its Lord.

The foundation of the city is inscribed with the "names of the twelve apostles of the Lamb" (21:14). The phrase recalls Ephesians 2:20, which says that the Church of God is "built upon the foundation of the apostles and the prophets." In this way honor is accorded to those whose early witness brought the Church of God into being. Their experience and their preaching set the standard for all subsequent generations to follow, and their names are the permanent memorial of their work.

The worship of God's people is centered in Christ, "for the Lord God the Almighty and the Lamb are the temple thereof" (21:22). Symbolic structures and rituals will no longer be necessary, for symbolism will be eclipsed by reality, and buildings will be superseded by the redemptive Presence.

The light of the city is the Lamb. As light makes plain the things that were mysterious in the dark, so in the light of redemption our present ignorance and misunderstanding will vanish. The insoluble paradoxes that have perplexed our minds, the dilemmas that sin has posed and that could not be resolved by any ordinary means, the petty uncertainties and doubts will disappear in the blazing glory of a realized redemption. "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away," says Paul (I Cor. 13:9, 10). Christ Himself will be the answer to all human questionings.

The inhabitants of the City of God will

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possess a citizenship insured by redemption. Only those whose names are enrolled in the Lamb's book of life will be allowed within the gates. No uncleanness, idolatry, or falsehood will ever find a place there, because the Lamb who died unto sin won a final victory. The completeness of His work precludes the recurrence of the tragedy of sin, which will be forever excluded from the new paradise of God.

Redemption will be the strength of God's people. The refreshing stream that flows from the throne of God and of the Lamb will nourish the trees that bear eternally satisfying fruit and leaves that will bring healing to the nations.

The mention of the "throne of the Lamb" (22:3) is connected with service rather than with judgment. The occupation of God's servants will be a joyous obedience performed in the constant memory of Calvary. It will not be an aimless idleness, however pleasant; but it will be a purposeful devotion to Him "who loveth us, and loosed us from our sins by his blood" (Rev. 1:5). What the service will be has not been disclosed,

Moody Monthly

and speculation would be profitless. It is sufficient to know that eternity will bring a new unfolding of constructive activity.

With this dual picture of Christ, the victor over His enemies and the redeeming lover of His people, the book of Revelation closes. There remains, however, in the epilogue (22:6-20), the thrice repeated assurance, "Behold, I come quickly" (22:12, 20), to keep alive in the heart of the believer the hope of which this book speaks. To the Church it is both warning and encouragement; for the messenger, speaking for Christ, adds: "Blessed is he that keepeth the words of the prophecy of this book" (22:7). To humanity at large it is a declaration of judgment, for He will "render to each man according as his work is" (22:12). To the believer it is a whisper of assurance, for the seer replies with all his heart, "Amen: come, Lord Jesus" (22:20).

Thus Revelation ends with a note of personal hope. Although its imagery is mysterious and its interpretation controversial, there is no doubt concerning one thing: it is a presentation of a Christ who is the loving critic of the Church, the controlling sovereign of the cosmos, and the final victor in the judgment of evil and in the redemption of His people.

When one knows how to pray, he knows how to live. We become like what we like.



A Mother's Prayer

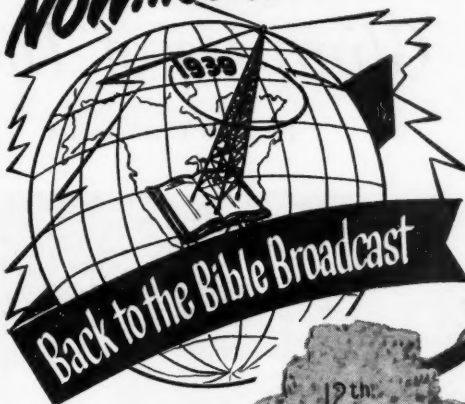
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Two eyes—wide with expectation,
Two ears—tuned for what we say,
Two lips—wreathed in impish laughter,
Two hands—soiled in boyish play,
Two knees—rough with constant creeping,
Two feet—shoes all scuffed and gray;
This the charge that God has given
Just to lead you in the way.

Two eyes—may we show you Jesus,
Two ears—may you hear His way,
Two lips—may you speak His praises,
Two hands—may you serve Him aye,
Two knees—may you bow before Him,
Two feet—may you God obey;
This the prayer that we would utter
As we train you day by day.

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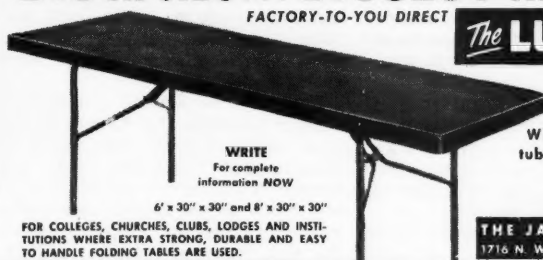
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Harold R. Cook, Editor

Glimpses of India

By Beth Brunemeier



Drawing water. Udaipur, India. Gendreau photo.

RECENTLY, while taking a short trip, we came across many ancient fortifications which were surrounded by clusters of temples dedicated to the gods who "fought for them." In fact, wherever we went, "upon every high hill and under every green tree," were objects of worship belonging to a people "wholly given over to idolatry." The villagers are accustomed to greet one another with "Ram Ram," the name of the greatest Hindu incarnation.

By religious law we had to remove our shoes and stockings before we entered the large underground grotto in the heart of one fort where grotesque stone gods abide in darkness. As the worshipers offered flowers and coins before these gods, little beggar girls standing by rushed in to gather them up.

We visited what perhaps is the most sacred place in India today, the place where the sacred Ganges, Jumna and Saraswati rivers meet. (The latter is a mythical river of milk which is invisible.) It was at this place that the ashes of Mahatma Gandhi were sprinkled on the waters to be carried to heaven.

From the little boat in which we sat we could look into the faces of bathing pilgrims who stood waist deep on the sand bars all around us. They were praying, offering money and flowers to the rivers, drinking in the filthy water and filling bottles with it to take back home. Milling around were the striped and ring-streaked (but well-fed looking) holy men in their little floating temples,

glad to receive offerings from the bathers. "We will pray for you," they said. But we assured them that we ourselves knew how to pray.

The water teemed with schools of fish and large, two-foot turtles ready to take what they could of the tidbits being offered. A bad odor was borne to us on the breeze, and we looked up to see the carcass of a dead (but holy) cow floating by and serving as a raft for carrion-eating birds.

Suddenly we noticed a regiment of soldiers standing in formation in an open space between the many grass shelters and the sadhu (holy men's) banners which waved on the shore. Then we saw a large white barge push out from the shore toward the place where the two rivers meet. A clear line of demarcation is visible where they meet, for the Ganges is shallow and muddy while the Jumna is deep and swift.

The barge was loaded with dignitaries, and as it got stuck on a sand bar we were able to go near for a better view. We learned that this was the funeral of a Maharaja. It was accompanied with full military honors by his private troops. Beautiful embroidered parasols, one red and one blue, were held over the box containing his ashes, and the white horsehair fly-chaser—the sign of a raja—was being held by his heir. As the military band struck up a funeral dirge, the ashes were thrown little by little high into the air and formed a thin gray cloud over the water. Simultaneously, the troops on

shore fired into the air a full eighteen volleys. Twenty-one salutes is the highest number ever given, so he was a big man.

Landing on the shore, we noticed that the water's edge was black with little piles of human hair where pilgrims who have fulfilled their vows had their heads shaved. We saw the pavilion in which worship for the Maharaja's soul was conducted—a sacred cow wandering freely in and out over the white cloth which carpeted the ground. In another place we saw upright *suttee* stones, the carved pictures on their faces telling the story of one or two wives who were burned alive on their husband's funeral pyre in order to accompany him into the next world and escape the horrors of a life of widowhood.

We saw a man pouring out sugar (and it's rationed now!) onto ant hills, and watched another pour out milk into the water of the river, and remembered the human misery and starvation we have seen on every side. How completely Satan, in the garb of ancient religion, has set the people to earning their salvation at the expense of all life and economy, and has blinded them to "the light of the knowledge of the glory of God in the face of Jesus Christ!"

On the train coming home, a well-dressed man read one of our gospel tracts. Then he said, "There is much in this that is good; but there is a better way." Remembering all we had seen, my own heart replied, "Woe is unto me, if I preach not THE GOSPEL!" (I Cor. 9:16)

From the Fields

CHINA. The exodus of foreign missionaries from China has been greatly accelerated as, one by one, the remaining missions have urged their workers to withdraw. The decision of the China Inland Mission to withdraw, and the subsequent decision of the directors of the mission, meeting in Australia, to survey the possibility of relocating their workers in other parts of the Orient, may prove to be decisions of the utmost historic significance in missions. The mission has been moving very promptly to carry out its surveys and it is possible that further decisions may be made even before this item is in print.

Until recently no missionary had suffered death at the hands of the Chinese Communists, though many had been in jail for brief periods. On March 1, however, it was reported to our State Department that Dr. William L. Wallace, of the Southern Baptist Mission, had died in prison on February 10. The delay in reporting his death and the circumstances of his imprisonment seem very suspicious. Apparently the doctor, who was highly esteemed in Wuchow, where

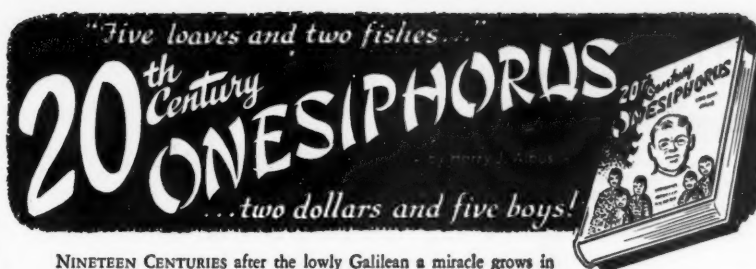
he headed the Stout Memorial Hospital, was in good health at the time he was taken into custody. A fake call for medical aid, and a revolver planted under his mattress where it could later be "discovered" in the presence of witnesses, set the scene for his arrest as an American spy a few nights before Christmas. He was not even allowed to dress before being taken off to jail. An intercepted letter from Hong Kong making inquiry about the doctor is said to have led to the arrest and prompt execution of the Chinese to whom it was addressed. Six members of the hospital staff are also reported to have been seized and have not been heard from since.

Though some of the Chinese Christians have faltered in the midst of persecution and have compromised their faith, many others have remained faithful. Something more than a score of pastors from North China are reported to have somehow gathered together for a period of conference and mutual refreshment in a city farther south. Quite a few reported that they had been imprisoned for the sake of the gospel. Some had been shut up several times, one for fifty-two days, yet a note of triumph and praise dominated their meetings. In one place, where they were unable to conduct a Bible school as such, they started a training school where the students learned carpentry as well as the Bible. Going around mending chairs and tables, they could also get an entrance to places where preachers could not go. One man went around the village selling cloth, and since he did not sell for profit, he could get a larger crowd than others; and wherever he went he passed on the good news.

COLOMBIA. As with China, so with Colombia, no missionary had been reported as having lost his life in the great persecutions which the church suffered until the month of February. Many evangelical Christians, including some pastors, had been tortured and killed by lawless mobs and through action of local priests and officials, but the first missionary death reported was on February 5. According to report, Oscar Smith, an independent Pentecostal missionary, had his home searched by troops on February 4. Then, at 4:00 a.m. on February 5, three armed men in civilian clothing took him from his house and shot him in the back. A native boy who was his companion is said to have escaped to the hills, but returned later to bury the body. Another missionary, as yet unidentified, has been reported shot to death after a baptismal service. A third, E. F. Outhouse, of the Open Bible Standard Mission, was reported held in jail at Villavicencio under distressing circumstances.

In the town of Dabeiba, a church service was interrupted not long ago by three policemen who stormed in, flourishing revolvers. They ordered everyone out of the place and said that no such services could be held. When the missionary who was present showed his permit from the governor, they tore it up. Then they took off their belts and proceeded to drive out those who were not moving fast enough to suit them. However, it is interesting to note that some months ago, on the night

May, 1951



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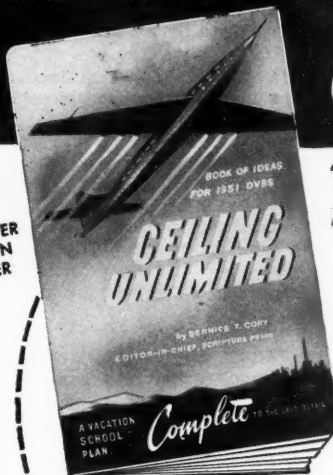
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when this same church was dynamited,
one man who witnessed the act said to
himself, "One of these days I'm going
to have to be a Protestant." He is now
attending a church in the city.

FRENCH WEST AFRICA. Since 1935
the Sudan Interior Mission says that it
has been trying to establish a mission
station at Tahoua, a strategic center in
French West Africa. The city itself has a
population of only 15,000, but it is the
meeting place for the nomadic veiled
Tuaregs of the Sahara desert and the
settled Adarawa people. The Tuaregs are
a fair-skinned, non-negro people who
travel the desert with their herds of
camels, desert goats and sheep. They have
an estimated population of 100,000 most
of whom are entirely untouched by the
gospel. Now the first missionaries are
finally in Tahoua, and it is hoped that
they can reach both the local inhabitants
and these nomads who wander in and
out of the city. Farther north and west,
the Christian and Missionary Alliance
has turned over responsibility for the
work in Timbuktu to an independent
Baptist mission known as Christian Mis-
sions. This mission has been in French
West Africa for a number of years.

INDIA. Two interdenominational faith
missions in India have recently united
their forces. The Telegu Village Mission,
founded in 1920 by Rev. and Mrs. Charles
N. Billington from England, and the
India Mission, founded in 1930 by Rev.
and Mrs. B. Davidson, are the missions
concerned. Together they represent some
60 missionaries and 130 national evan-
gelists and pastors, working in three
languages of south India and with 13
major stations.

JAPAN. The Far Eastern Gospel Cru-
sade reports that within recent months
two church groups have become affiliated
with it for the purpose of participating
in the work in Japan. One is the Evan-
gelical Mennonite Brethren, a group
which has a membership of only about
2,000, but already supports eighty-five
missionaries in other fields and has three
ready for Japan. The other is the Mis-
sionary Church Association, which also
has a candidate accepted for work in
Japan. It is encouraging to note such
evidences of willingness to co-operate in
the work. While there are yet too few
missionaries to meet the needs of the
day in Japan, the multiplicity of organi-
zations which have entered is quite
confusing and does not lead to the great-
est efficiency in operation.

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WORD PICTURES IN PHILIPPIANS

IN PHILIPPIANS 4:10-19, Paul comes to the purpose he originally had in writing the letter, that of thanking the Philippians for the gift they sent.

The word "flourished" is ἀναβλάσσω (*anaballō*), "to sprout, to blossom again." Vincent translates, "Ye caused your thinking on me to bloom anew."

"Were careful" is from φρονέω (*phronēō*), "to take thought," which clears up the contradiction in the Authorized Version when Paul in 4:6 tells the Philippians not to be careful, and in 4:10 commends them for being careful.

The words "I have learned" are ἐμαθον (*emathōn*), ingressive aorist, speaking of entrance into a new condition. Paul had not always known that. He had been reared in the lap of luxury and had never known want before he was driven from his parents' home in Tarsus.

The word "content" is αὐτάρκης (*autarkēs*), used by the Stoic school of philosophy, which taught that a man should be sufficient to himself. The word means "to be independent of external circumstances." But Paul was independent of external circumstances because he was dependent upon Christ.

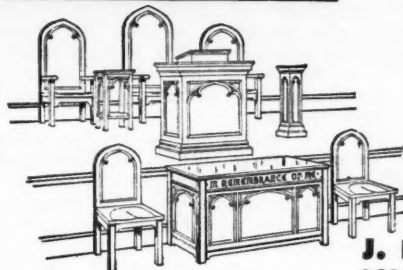
The word "therewith" is not in the Greek text and should not be in the translation. Paul says: "I know in fact how to keep myself low; I know in fact how to have more than enough. In everything and in all things I have learned the secret, both to be satiated and to be hungry, and to have more than enough and to lack. I am strong for all things in the One who constantly infuses strength in me."

"Communicate" (v.14) is συνκοινωνέω (*sunkoinōneō*), "to make oneself a fellow-partaker in common with another." The Philippians made themselves fellow-partakers with Paul in his needs by sending him the gift by Epaphroditus. Paul defends himself against the accusation that he is using the gospel as a means of livelihood, when he says (v.17), "Not that it is my character to be ever seeking the gift, but I am seeking the fruit which is accumulating to your account." He uses a banking term, referring to interest which accumulates in a bank account.

In the words "I have all," we have a bit of apostolic humor. The Greek is a rubber stamp of the first century, "paid in full." He sends his receipt for the things the Philippians sent. Paul hastens to assure them that they have not impoverished themselves in giving so liberally to the cause of the gospel. The word "supply" is the translation of the same Greek word translated "I am full." God's treatment of the Philippians will correspond to their treatment of Paul. They filled Paul's need to overflowing. God will do the same thing for them.

May, 1951

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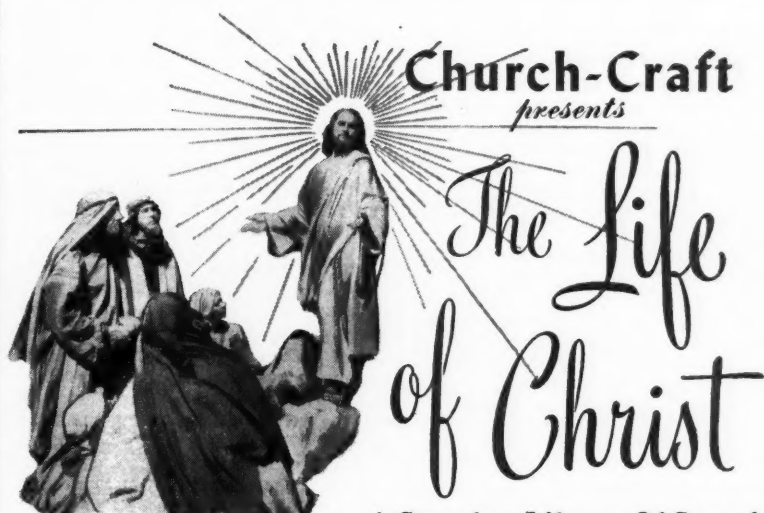
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NEWS REPORT

*worldwide news
for and about
christians*

ARE the Senate crime investigations shocking the U.S. public into some kind of awareness of the need for righteousness and the gospel of Christ? There is some evidence that they are.

Danger from Within

As word comes that U.S. residents spend some twenty billion dollars annually for gambling (more than for shoes and clothes), many citizens are apparently in agreement with the views expressed by Senator Charles W. Tobey, one of the members of the Kefauver committee.

"We have been afraid of dangers from abroad," the Senator is quoted as saying. "But I have found that the corruption at home is fully as perilous. It is a rotten mess that is enough to disillusion the most optimistic." Once during the hearings, he interrupted to quote the couplet from Whittier's poem, "Problems":

*"But solution there is none,
Save in the rule of Christ alone."*

In one interview, Senator Tobey credited "divine guidance sought in the prayers of a large group of congressmen" for bringing "the nation's network of evil to bay." He revealed that a group of congressmen, said to number more than

New Yorkers pause before a television store to catch snatches of the Senate Crime Investigation Committee hearings as televised. Acme photo.



sixty, assembles on Wednesday mornings each week to pray for strength for the nation and for God's direction of its leaders.

Source of Strength

Divine guidance is also the subject of an unusual testimony by another figure prominent in public affairs—Federal Judge Harold R. Medina, who credits God with enabling him to carry on during the trial of eleven top-ranking U.S. Communists at which he presided several months ago.

In a speech quoted by the *Living Church*, Judge Medina, an Episcopalian, describes one of the climactic moments in the courtroom when "pandemonium broke loose" and ten defendants, their lawyers and many spectators all rose to their feet, amid shouting and confusion. Nevertheless, the judge was able to identify and note the remarks of the various persons, and later to pronounce sentence on those guilty of contempt of court.

"I never had the will and the self-control to do these things," says Judge Medina. "If ever a man felt the presence of Someone beside him, strengthening his will and giving him aid and comfort, I certainly did on that day . . ."

"After all is said and done," he adds, "it is not we who pull the strings; we are not the masters, but the servants of our Master's will; and it is well that we should know it to be so."

Year for Revival

Plans are underway in New York for a city-wide evangelistic campaign under the direction of Dr. Billy Graham in the fall of 1952. A twelve-member executive committee has been appointed to represent different sections of the New York area as well as different denominations. At least 500 churches within a radius of twenty-five miles are expected to co-operate in the campaign. A mass meeting is being planned for January 1 to launch a "revival year in New York."

News of other evangelistic campaigns comes from the Midwest. Merv Rosell is scheduled to hold another series of meetings on the Iowa State Fair grounds for ten days in August, according to an announcement from Youth for Christ. And more than one hundred simultaneous campaigns are being planned for Iowa, Nebraska, and Colorado during the fall of 1951, according to the same announcement.

Reading, Writing and Religion

In the field of Christian education, a by-line article in the *New York Times* documents the growth of Protestant parochial schools in the United States. Although records are somewhat incomplete, there are at least 150,000 pupils in 2,500 such schools, the article asserts.

Lutherans lead with 1,400 schools and 110,000 pupils, most of whom are in schools of the Missouri Synod. Next in size are Seventh Day Adventists, who recently reported 942 schools with 30,993 pupils.

Marked interest in the parochial school is seen in various areas among Episcopal churches. In Louisiana, for example, eleven new schools were reported by the Episcopal Parish School Association for the period 1948-50.

Other new projects include ten Baptist

Were You There?

A pastor in Newark, N.J., has increased the size of his congregation by erecting this sign just outside the main entrance of his church:

"THIS IS A
CH — CH
WHAT IS MISSING?"

schools in Los Angeles, Calif., with 875 pupils, and the Roger Williams Day School started in 1945 in San Francisco by the First Baptist Church.

The National Fellowship of Brethren reported a gain of three schools in the past year, bringing their total to five. Mennonites of the Old Order Amish group report eleven schools.

Lost and Found

A copy of the Gutenberg Bible, lost since 1824, has been found recently in England and exhibited in New York City by Charles Scribner's Sons. It is the Shuckburgh copy, so named after Sir George Shuckburgh who owned it in the early part of the nineteenth century.

The Bible has been offered for sale at a price considerably higher than the \$151,000 obtained for the Bay Psalm Book, which set a record in 1947 as the most costly printed book ever sold.

It is said to be in good condition with few discolorings and stains. The binding of red morocco is well preserved and only five of the 643 pages are missing. Discovery of this book brings the number of known copies of the Gutenberg Bible to forty-six.

Right Number

The telephone is being used to bring a personalized gospel message to hundreds of Philadelphians. Those who call the number of the gospel phone—many of them expecting a message from a friend or business acquaintance—hear this instead: "The message I have for you is John 1:12—'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'" Different salvation verses are used every day.

The work is carried on by Mrs. Helen Hall and volunteers from the Philadelphia School of the Bible and the Bible Institute of Pennsylvania. Contributions pay for a small office and the salaries of six full-time and seven part-time workers. The project was started in December, 1949, by James J. D. "Daddy" Hall, a retired Episcopal clergyman, who sponsors a similar work in New York.

Gospel for the Deaf

Meanwhile, 24,000 deaf in the U.S., Canada, England, New Zealand and Australia are receiving gospel literature regularly through the efforts of deaf-mute Julius K. Hoffmann, of Minneapolis, Minn. The work, which began in 1943 when Hoffmann compiled a list of thirty-

eight names with the help of friends, is now organized under the name, "Gospel Witness to the Deaf, Inc." Hoffmann, a full-time printer, directs the organization in his spare time. His goal is to reach for Christ the approximate 125,000 deaf in the U.S. and Canada.

Million a Month

A new program to supply a million tracts every month to members of the U.S. armed forces is being launched by the American Tract Society. Civilian volunteers and chaplains will distribute most of the leaflets.

The tracts will be written specifically for servicemen and slanted to appeal to them "in the difficult circumstances under which they live," according to Henry G. Perry, the society's executive secretary.

Fifty Thousand More

Fifty thousand more copies of the Scriptures for Korea by the end of the year is the goal of the American Bible Society. The organization has sent 240,000 copies of the Scriptures in the Korean language since the beginning of hostilities last June.

The need is still great, according to Chaplain Harold Voelkel, an auxiliary chaplain at a prisoner-of-war camp in Pusan. Soldiers, prisoners of war, civilian churches, and Korean Christians who lost their Bibles as they fled their homes, all need copies of the Bible, it is pointed out.

From Bolivia

Dr. Walter Manuel Montano, Bolivian author and missionary, is the new executive director of Christ's Mission, New York City, and editor of the organization's publication, *The Converted Catholic Magazine*. He succeeds the late Dr. Leo H. Lehmann.

Dr. Montano, sometimes called the Martin Luther of Latin America, has worked to bring the gospel message to Roman Catholics of Latin America since his own conversion in 1927.

In its seventy years of existence, Christ's Mission has served both Roman Catholics and Protestants, bringing a saving faith in Christ to many.

Tour for Christians

Visits to Yosemite and Mount Rainier National Parks and a scenic 2,530-mile cruise to Alaska are highlights of a 1951 Christian Fellowship Cruise sponsored by the *Sunday School Times*. Approximately 106 people are expected to make the tour, which begins June 28 in Chicago.

Traveling by way of the Inside Passage and fjords of British Columbia, the group will visit important Alaskan cities, including Juneau, the capital, and Sitka, the historic Russian capital. A special two-day trip will be made to the tip of West Taku Arm in the interior of the Yukon. The group expects to return to Chicago July 25.

A shorter, alternate trip is planned for those who cannot make the complete tour.

Record Convention

The largest Sunday school convention in the history of the Assemblies of God denomination met recently at Springfield, Mo., with more than 6,000 delegates registered. Aggregate attendance for the eleven sessions totaled 45,000, while top attendance for one evening reached 5,900.

Sessions, conducted largely by members of the denomination's Sunday school department, included inspirational services and departmental conferences. Booths displaying model Sunday school rooms, visual aids, literature and other materials were featured at what was called a "Sunday School World's Fair."

Rules for a third Christian fiction contest are being announced by the Zondervan Publishing House, Grand Rapids, Mich. Three prizes totaling \$5,000 are being offered for the best evangelical Christian manuscripts submitted not later than December 31, 1952.

For the Contest Minded

Rules for another contest to obtain material for a new book of games have also been announced by the same publishers. The games, which must be original or in the public domain, should be geared to children from six to twelve years of age. They must be submitted in typewritten manuscript form by August 31, 1951. Five dollars will be awarded for each game accepted.

Other highlights from around the world include:

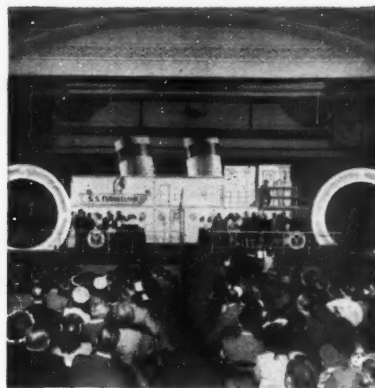
Foreign News

CZECHOSLOVAKIA—Archbishop Joseph Beran, the man who has spearheaded the Vatican's fight against a (Communist) government - dominated church in that country, has been banished from his Prague archdiocese, placed under confinement and fined \$1,000. Shortly after this action, six Roman Catholic churchmen swore allegiance to the Communist-led government, according to an official news agency. The Vatican retaliated by excommunicating all those in Czechoslovakia connected in any way with Beran's banishment.

Meanwhile, the first Czechoslovakian bishop of the Catholic church to pledge allegiance to the Communist government in Prague has begun ordaining priests who have been graduated from government-approved seminaries.

YUGOSLAVIA—A federation of the four Lutheran church groups in Yugoslavia has been organized in the first official meeting of Yugoslav Lutherans since before World War II, according to information received by the National Lutheran Council. The groups have a membership of about 150,000 or 70 per cent of the Protestants in Yugoslavia, according to the Council.

KOREA—The Chinese people are "praying for a third world war to free them from the Red regime," according to a Canadian Catholic army chaplain who spent eighteen months in Communist-controlled China. They realize the Chiang Kai-shek regime was "not as bad as many thought," he added, when



Sunday school conventioners at Springfield, Mo. (See "Record Convention.")

PERMITS REQUIRED?

For further details on last month's news item, "Freedom to Preach" (citing the recent Supreme Court ruling on permits for street meetings), see the editorial, "Permits for Preaching" on page 576.

they compare it with what they have today.

From Here and There

► Gospel Singer George Beverly Shea has recently contracted to make recordings exclusively for RCA Victor. His own composition, "I'd Rather Have Jesus Than Anything," and Stuart Hamblen's "The King of All Kings" are among his first records under the new contract.

► International headquarters of the Far Eastern Gospel Crusade have been moved to larger quarters in Minneapolis, Minn. Rapidly expanding ministry of the organization, in both Japan and the Philippine Islands, necessitated the move from St. Paul. The number of staff members in the Philippines and Japan has doubled in the past year and a half, and the number of accepted candidates has trebled, according to an organization report.

► Dr. Sydnor L. Stealey, Louisville, Ky., will assume his duties as president of Southeastern Baptist Theological Seminary, Wake Forest, N.C., June 1. Dr. Stealey is now professor of church history at Southern Baptist Seminary in Louisville.

► The Methodist Church is building or rebuilding churches in the United States at the rate of two a day, according to the church's Board of Missions and Church Extension.

► Dr. Clarence S. Roddy, Philadelphia, Pa., will join the faculty of Fuller Theological Seminary, Pasadena, Calif., this fall as professor of practical theology, according to a recent announcement. Dr. Roddy has been teaching English Bible at Philadelphia's Eastern Baptist Theological Seminary and is a former pastor of the Baptist Temple in Brooklyn, N.Y.

► While a Manhattan congregation listened to a sermon entitled "Who Is a

[Continued on page 606]



ANSWERING YOUR

Questions

NATHAN J. STONE

DENYING SELF

Will you please explain definitely what is meant by the statements in Mark 8:34 about denying self and taking up our cross, since nothing specific is said there as to what is required. Does it mean that it is in order to be saved or continue saved? Should we not deny ourselves to help multitudes who are perishing for want of both physical and spiritual food?—L. S., Wisconsin.

The denial of self and the taking up of a cross which the Lord Jesus required of all who would come after Him and follow Him is certainly not the denial of any mere thing, or habit, or comfort, or even a necessity. It means exactly and what it *specifically* states, the denial of the *self*, the person, the will and every natural motive and impulse which could come into conflict with His claims. It is the denial of our human natures, marred and warped by sin, and untrustworthy spiritually.

The revolt of Peter at the thought of the cross for Christ, while expressing jealousy for the honor and dignity of the Lord and the prospects of His coming kingdom, possibly also had at its root, unconsciously, the prospect of loss of his own share in such a kingdom. But the Lord taught here that the only way to a crown is a cross.

And as He denied Himself in a measure beyond our full comprehension, if we are to have the mind of Christ how much more must we deny ourselves and be fully subject to Him as He was to the Father. For the servant is not greater than his Lord.

To follow the Lord Jesus means to renounce and *disown* self; to die to that world which denies and rejects Him; to die to the flesh as it is opposed to the spirit; to let His life and His will be ours. The true Christian has done this. It may not be complete. There is a difference of degree. But the measure of it does not involve our salvation. The apostle Paul declares, although he deplores it, that one's works may be burned; that one thus suffers loss, yet is saved "so as by fire" (I Cor. 3:15); that there is a "weak brother" "for whom Christ died" (8:11).

But this is a poor consolation and a poor return to Him who poured out His

soul unto death for us, and has every right to expect that willingly and gladly we deny self, take up a cross, sharing with Him the rejection by the world and thus follow Him.

TO THE JEW FIRST

Will you please explain the meaning of the words, "to the Jew first," in Romans 1:16?—J. L., Oakland, Calif.

"To the Jew first" represents the *logical* order of the presentation of the gospel. God made choice of them as a medium of blessing to the world (Gen. 12:1-3). To them were committed (rather "entrusted" as in behalf of others also) the oracles of God (Rom. 3:2). Through them Messiah was to come (Rom. 8:3; 9:5). Theirs were (and still are) the glory, the covenants, the promises (Rom. 9:4). They were a people especially *prepared* for the coming of the Messiah and Redeemer who was to be of themselves, especially since the *gospel* was already preached, and demonstrated also through the sacrifices and other institutions in the Old Testament.

It was only natural and logical then that the Messiah who was of them should first come to them. "He came unto his own" (John 1:11). It was only logical that since, as the Lord Jesus said to the woman at the well, "salvation is of the Jews," it should go first to the Jews. So Paul said, "It was *necessary* that the word of God should first have been spoken to you" (Acts 13:46, *italic ours*). Jerusalem was naturally the point of departure for the gospel. Since the Jews were the heirs of the promises to Abraham, which included the gospel, it must first be announced to them.

But they refused it *as a nation*, and since then, in *this dispensation* which is that of the Church, particularly, the gospel is for all alike. All are equally under sin, all are equally in need, and the Church is made up of those in *all nations* who fear Him and believe on Him (Acts 10:34, 35).

But that is no excuse for any neglect of the evangelization of Israel—a neglect of which the Church was guilty for centuries and still is, in large measure. If Israel once refused it, Israel as a nation (to say nothing of individuals at all times) will yet accept the gospel and Person of Christ, and as the first-born among the nations will become the medium of blessing to *nations* (Acts

15:14-17; Rom. 11:15, 23, 26, 27). Present-day signs and opportunities which pre-*se*gure the fulfillment of these predictions make it all the more logical and imperative that the gospel be presented to the Jews as earnestly and widely as possible.

OWE NO MAN ANYTHING

We have been told that the expression in Romans 13:8, "Owe no man anything," does not refer to money or anything of that kind, but refers only to the preaching of the gospel, or witnessing to others as a debt or duty. Is that the true explanation of these words? If it does include money, does it mean that a Christian should never borrow money?—E. D. B., Texas

On the contrary, the word "owe" in this expression refers to what is stated in the previous verse and corresponds to the word "dues" in that verse. After urging believers to be properly subject to the civil powers, not only in obedience to law in general, but particularly in the payment of tribute and custom, that is, taxes of all kinds involving also money payments, the apostle urges that they owe *no man* anything; that is, they are to properly discharge all such obligations. The words "no man" and "neighbor" (rather than "brother") also strongly suggest civic and legal relationships, not spiritual relationships.

The rest of verse 8 is rather a confirmation of this demanding from the believer more than the civil authorities ask, a debt which can never be fully discharged as long as the believer lives, that is, to love one another. We are not only to pay our proper and legal debts and discharge all our civil duties, but to go beyond in the love toward others that comprehends all right and good, and excludes all wrong. If men of the world render their dues and pay their debts, how much more ought the Christian whose motive is not merely the legal requirement but the law of love.

As for borrowing money, there are many circumstances in which it could be justifiable in our modern economy. As a matter of fact, our whole economic system is one of credit and faith. Business enterprise is conducted largely along such lines. Even our putting money in a bank contributes to such a system of credit and faith, and we thus participate in it. As for a Christian borrowing, particularly to secure an education, personal considerations must have some bearing in the matter, but conceivably it need not be improper to do so.

THE BASIS FOR THE FOURTH COMMANDMENT

The reason given for the command, "Remember the sabbath day, to keep it holy" (Exod. 20:8-11), which is that God rested on that day from the work of creation, is different from the reason given for that commandment in Deuteronomy 5:15, which is that the Israelites had been slaves in Egypt and therefore presumably without a day of rest, so that they should be considerate also of their servants. Why are these different reasons given?—J. H., Chicago, Ill.

There is neither contradiction nor incompatibility in the different reasons given in Exodus and Deuteronomy for the observance of the fourth commandment.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to: Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

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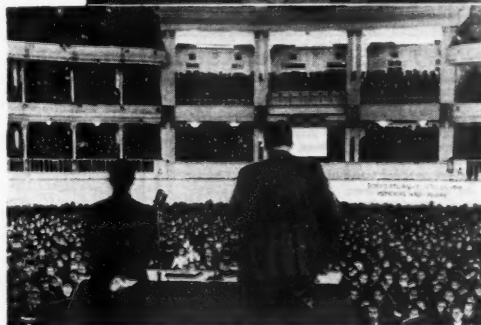
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The reason given in Deuteronomy is an added reason, not merely a different reason for the observance of the Sabbath. The reason given in Exodus is taken for granted. The reason given in Exodus is a basic reason, with its relation primarily to God. As such, the Sabbath is especially a holy day set apart to God. It has not only the element of time, but also of eternity, being typical of and leading to the eternal rest or *satisfaction*, the rest in glory, that "remaineth" to God's people (Heb. 4).

The reason given in Deuteronomy emphasizes in addition a relationship toward men. A Jewish commentary distinguishes between them as "strictly religious" in Exodus, and "ethical" in Deuteronomy. There (5:15), looking toward that settled social and economic condition which in those times would include slavery, humaneness in the treatment of slaves is particularly commanded, especially in view of Israel's own bitter experience as slaves in Egypt with, no doubt, its unremitting toil.

News Report

[Continued from page 603]

Thief?" someone took \$10 from the purse of the choir soloist.

► The twentieth annual conference of the General Association of Regular Baptist Churches will meet May 14-17 in Oakland, Calif. Among speakers to be featured are Dr. Lee Roberson, pastor of the Temple Baptist Church, Chattanooga, Tenn.

► Wearing of religious dress by teachers in public schools was recently banned by the New Mexico school board. Roman Catholic nuns and brothers teach in seven tax-supported New Mexico schools.

► In announcing its thirty-fifth year of service recently, the Home of Onesiphorus for orphaned children in Shantung Province, China, reports that more than 2,000 children have been trained for Christian living during its period of ministry. Ninety-five per cent of them are Christian leaders today, the report declares.

► Armin C. Oldsen has been invited to succeed the late Dr. Walter A. Maier as permanent speaker on the Lutheran Hour radio program, "Bringing Christ to the Nations." Oldsen, who has been pastor of several churches, is now professor of religion at Valparaiso University, Valparaiso, Ind.

► Plans to organize high school Bible clubs in India and Japan similar to clubs in the United States and Canada have been announced by Youth for Christ as part of its Million Souls Crusade.

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May, 1951

▶ A serious personnel shortage which might affect its world-wide activities is facing the Salvation Army, according to Commissioner John J. Allen, chief of staff of the international organization.

▶ According to a dictionary of foreign words printed in Moscow, the Bible is "a fantastic collection of legends without scientific basis," and religion is "a fantastic belief in God, angels, spirits, etc., which has no foundation whatever from a scientific point of view."

▶ All life on the earth's surface could be destroyed at a cost of forty billion dollars, according to Hans Thirring, Austrian nuclear scientist. The method: "a huge number of hydrogen bombs, coated with the proper amount of cobalt."

▶ The High School Evangelism Fellowship is planning to add another couple to its missionary staff among high school students of Japan. John and Betty Meyer, now studying at Philadelphia School of the Bible, plan to join Kenn and Jane Clark, pioneer missionaries to Japan's high school youth, as soon as funds permit.



Camp? "Of Course!"

[Continued from page 584]

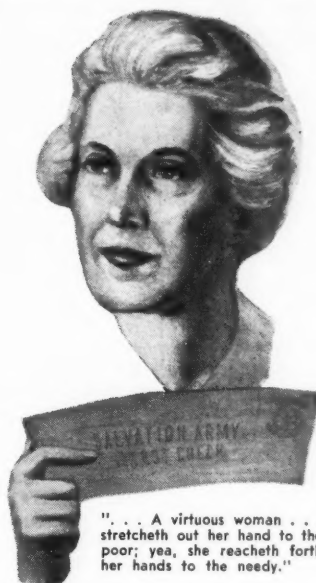
Although camp life was full, the schedule was carefully planned. The hilarious was balanced with the devotional, the strenuous with times of pleasant relaxation. This characteristic of the camp program had been noted with approval by the Carlsons in checking over the descriptive literature. As a result, Pat's and Bob's stay left nothing to be desired as a vacation. They reveled in swimming and canoeing, in hiking and crafts and special projects. Meanwhile they also enjoyed stunt nights and story times, sings, game nights, camper talent programs and never-to-be-forgotten times of real spiritual inspiration.

When camp was officially over and the enthusiastic brown duo had returned to "business as usual" at home, there was definite evidence that some rather permanent changes had been made. Pat and Bob seemed to be more patient with their younger brothers and sisters. They had developed the kind of self-reliance and poise which comes from taking one's place in a new circle of friends and in making one's own decisions. They had a more mature outlook on how to spend and how not to spend their own money, and their rooms were kept in more orderly fashion. Above all, they sought to continue their quiet times—a habit they had well established at camp.

"It does my heart good when I see them going off by themselves with their Bibles," says Mrs. Carlson.

Will Pat and Bob go to camp again this summer? "Of course!" they chorus. And to make their plans come true, they are again engaging in business enterprises—Bob still carrying on with the sale of "real fresh" eggs, and Pat in the more feminine but profitable occupation of baby sitting!

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May 20

Religious Revival in a Nation's Life

II Kings 18:1-7; Isaiah 31:1-3

MEMORY SELECTION:

*Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.*

—Psalm 46:10, A.S.V.

Hezekiah was a noble son of a ignoble father. His father, King Ahaz, is described in II Kings 16:2-4. It is evident that Hezekiah from the outset of his reign began to initiate reforms (II Chron. 29:3). First of all, he opened and cleansed the temple, which his father had closed and desecrated (II Chron. 28:24). It was during Hezekiah's reign that a very notable observance of the Passover was kept (II Chron. 30:26). The Scripture lesson for today emphasizes the qualities of this king, and also gives the warning of Isaiah that God's people should not look toward Egypt for earthly help in their need.

It should be remembered that Hezekiah inherited from his father the burden of Assyrian dominance and the necessity for paying tribute to this foreign power. The king, on his accession to the throne, realized something of the spiritual reasons for the condition of Judah, and set about to change them.

I. A Good King (II Kings 18:1-3)

Hezekiah was twenty-five years of age when he ascended the throne, and he reigned twenty-nine years. While there is no direct word said about his mother, and mention of her name here may simply be to identify Hezekiah as the son of this particular wife of Ahaz, we cannot help but believe that she must have been a good woman and that she had a deep influence on Hezekiah. Perhaps it was her prayers, her exemplary life and her influence that led him to be the man of God that he was. The divine comment concerning Hezekiah is that "he did that which was right in the eyes of Jehovah, according to all that David his father had done" (v. 3).

II. An Obedient King (II Kings 18:4)

In his desire to please the Lord, Hezekiah not only attempted to exhibit in his life those qualities taught in God's Word, but also took to heart God's commands against idolatry. So he removed the high places, broke down the pillars, cut down the Asherah. He even broke in pieces the brazen serpent which Moses had made (cf. Num. 21:4-9). Even so wonderful an object with such holy associations was not to stand between the people and their God. Since they had started to worship this serpent, Hezekiah had it destroyed. It is interesting to notice

that he called it Nehushtan, or "a piece of brass." Such objects have worth and power only insofar as they are used in accordance with the Word of God. They can become snares to God's people. It is well to adopt the attitude of Hezekiah rather than be drawn into a worship or adoration of such things for themselves.

III. A Trusting King (II Kings 18:5, 6)

Here is a very amazing word concerning Hezekiah, one which undoubtedly explains the greatness of his moral excellence and influence. "He trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him" (v. 5). This statement is all the more remarkable when we think of men like Uzziah, Jehoshaphat and Asa. The southern kingdom was indeed fortunate to have a man who claved to the Lord and kept the commandments of the Lord.

IV. A Blessed King (II Kings 18:7)

No wonder we read concerning this great and good king that "Jehovah was with him; whithersoever he went forth he prospered." Such a statement does not mean there were no problems, temptations or difficulties. Hezekiah knew what it was to be invaded, but he also knew what it was to have the peace of God in his heart and to have the answer of God to his prayers.

V. Warning (Isa. 31:1-3)

George Adam Smith writes concerning this passage: "All these fifteen years, 720 to 705, Jerusalem was drifting to the refuge into which she plunged at the end of them—drifting to Egypt. Ahaz had firmly bound his people to Assyria, and in his reign there was no talk of an Egyptian alliance. But in 725, when the overflowing scourge of Assyrian invasion threatened to sweep into Judah as well as Samaria, Isaiah's words give us some hint of a recoil in the politics of Jerusalem toward the southern power."

The very fact that there is a warning against confederation with Egypt is evidence that at least some of the people were thinking in that direction. Remembering the harshness of Assyria, we can in some measure sympathize with the people who were looking around for someone to come to their aid. The unfortunate thing is that instead of looking to God who was able to deliver them, instead of putting themselves in the place where they could have God's blessing, they began to look for human support.

Alas, how like them we are! God pronounces woe upon rebellious children, upon those who take counsel, but it is the counsel of men, not of the Lord; who make a league, but not with God; who would rather trust in an earthly king than in the God of heaven. The prophecy then is clear: "Therefore shall the

strength of Pharaoh be your shame, and the refuge in the shadow of Egypt your confusion" (Isa. 30:3). Evidently the warning was taken, and God at length wondrously undertook for His people (II Kings 19).

May 27

God Chastens His People

Jeremiah 29:1, 4-14

MEMORY SELECTION: *And ye shall seek me, and find me, when ye shall search for me with all your heart.*—Jeremiah 29:13, A.S.V.

More than one hundred years had passed from the final invasion of Israel by Shalmaneser. The history of Judah from that time (721 B.C.) had been one of continuous spiritual retrogression. In 606 B.C., Nebuchadnezzar, acting as the regent of his father, came into Jerusalem and conquered it, taking captive a number of Judah's princes. Either at this time or a few years before he took the company which included Daniel and his companions.

The story of this century of Judean history began with the reign of Josiah. It was in his days that the sovereignty of western Asia was a matter of fierce contention between Egypt and Assyria. Judah, of course, lay between. Josiah refused to allow Pharaoh-necho passage through his land and went to Megiddo to stop him (II Kings 23:29, 30; II Chron. 35:20-24). In that battle Josiah was slain. His son Jehoahaz succeeded him.

Jehoahaz was deposed, probably because of a hostile attitude toward Egypt (II Chron. 36:3). It was then that Jehoahaz' older brother Eliakim, whose name was changed to Jehoiakim, came to the throne. He began to reign about 609 B.C. In the third year of his reign, Nabopolassar sent Nebuchadnezzar, his son, against the Egyptians. He defeated them at Carchemish. Nebuchadnezzar then came upon Jerusalem and took it after a siege. He made Jehoiakim his vassal. The preannounced day of doom then began to fall.

Nebuchadnezzar attacked Jerusalem at least three times: in 606 B.C., already referred to; in 598 B.C., when he took ten thousand of the chief people, including Jeconiah and Ezekiel; and in 587 B.C., when he completed the work and burned the city, leaving a small remnant under Gedaliah.

The prophet Jeremiah ministered at this time, and counseled obedience and loyalty to Babylon. He even went so far, led of the Spirit of God, to predict the number of years of subjection to Babylon (Jer. 25:11). Left in Jerusalem, Jeremiah continued to counsel submission and contentment.

Jeremiah was God's mouthpiece to proclaim God's will and call Israel to repentance. To him was given the hard task of announcing the doom of his own people, a people whom he loved with all his heart.

I. Instruction (Jer. 29:1, 4-7)

We have before us in today's lesson a letter which Jeremiah sent to those carried away in captivity; for not only did he have a responsibility toward those

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—September 6

Dear Mom;

... and about one-half hour before our bus arrived here in North Chill, I was really suffering from homesickness! By the time my bags and I were settled in my room, the horrible feeling was leaving and in a couple hours I forgot about shedding those tears that were so close!

The teachers have been wonderful and since the first I have felt at home with Christian friends. With Roberts' unique plan of study (I'm glad I entered now, instead of having to wait until September) I'm thrilled with the progress I'm making and the time it leaves me to work in Rochester along with fellows and girls from Roberts. And if that weren't enough to keep me happy, I've got some time to attend Pre-Med Club, and best of all, I have ample time for prayer and worship in the chapel.

So Mom, you needn't worry about me--I'm really contented and even though I'm not homesick, I'd still like a box of your cookies any time!

Carol

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left in the land, but also to those taken to Babylon.

Sent by the hand of Elasah and Gemariah (v. 3), the first part of the letter contained instruction. The prophet told his people that they should build their houses in Babylon, plant their gardens, and go about life very much as they would had they been in their own land (vv. 5, 6). Not only so, but the prophet exhorted his people to seek the peace of this foreign city in which they were living; for, said he, "in the peace thereof shall ye have peace." Seeing the uselessness of rebellion, the prophet exhorted his people to abide by the will of God, which definitely involved the seventy years of captivity.

II. Warning (Jer. 29:8, 9)

The warning here is the fact that God's will as given to Jeremiah was actually true and those who spoke to the contrary were false prophets. It is not difficult to understand how the people might well have been swept off their feet by the false prophets. After all, they were patriotic; they wanted to see Jerusalem restored; they wanted to get back to the Holy Land. To have a prophet like Jeremiah tell them they wouldn't be able to get back, would not be palatable.

However, the true prophet of God has his message from the Lord and delivers it, whether or not it strikes the fancy or tickles the ears of his hearers. Those who would say other than God was saying to Jeremiah were prophets, diviners, dreamers who brought an erroneous message. Of them all God says, "I have not sent them" (v. 9).

III. Promise (Jer. 29:10-14)

In this very wonderful series of verses we have first of all the remarkable prophecy as to the time Israel would be in captivity. You will remember it was the reading of this part of Jeremiah's prophecy that sent Daniel to prayer and meditation (Dan. 9:2). Here is God's specific promise that He would visit His people and perform His promise toward them.

Verses 11-14 present the great hope the prophet was able to give these people, a hope to be realized at the end of the seventy years' captivity. In this hope we have, first, God's thought toward them, the thought of peace (v. 11). Second, the recourse of the people—prayer (v. 12). Third, a very wonderful reward—possession; possession, however, not so much of earthly lands or goods, but of God Himself, for the promise is, "Ye shall seek me, and find me" (v. 13). Fourth, God's pledge, which involved the place of the Jew in the restoration to their own land (v. 14). This restoration, of course, had to do with the return from captivity, and was abundantly fulfilled in the will and purpose of God when, in after years, Zerubbabel and those associated with him made their way back to the Holy Land.

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June 3

Rebuilding a Devastated Homeland

Ezra 1:2, 3; 6:14-16; Nehemiah 4:6; 8:1-3

MEMORY SELECTION: *They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.*—Isaiah 40:31, A.S.V.

Ezra tells us that in the first year of Cyrus, king of Persia, the Lord stirred the king to make a proclamation, that God had charged him to build the Lord a house in Jerusalem (Ezra 1:1, 2). The king thereupon offered freedom and opportunity to those who would engage themselves in this work.

The record tells us that the heads of the fathers' houses of Judah and Benjamin, and the priests and Levites were stirred of God to respond. They received many gifts for the work. Cyrus himself brought forth the vessels of the Lord's house and committed them to those who were about to return. This return was undertaken largely under the leadership of Jeshua and Zerubbabel (Ezra 3:2). Thus, the Spirit of God wrought in the heart of a Gentile king and in the hearts of His own children to bring to pass the fulfillment of the Lord's promise through Jeremiah.

I. The Decree of Cyrus (Ezra 1:2, 3)

Isaiah 44:26-45:7 has a very definite bearing on this incident. While some question that Isaiah could have written this prophecy in his lifetime, let us not be among them. If God is God, certainly to name a king before he is born is not a difficult feat. Nor is it difficult for our great God to indicate what this king would do.

Notice, the Lord speaks of him as "my shepherd" (Isa. 44:28). Cyrus was appointed of God to care for His people in their need, and to send them back to their own land. Cyrus is also spoken of as "his anointed" (Isa. 45:1). "Anointed" suggests the idea of special appointment to the task. He is the chosen one, to be, as it were, "a messiah" to God's ancient people. Our blessed Saviour and Lord is, of course, the true Messiah of Israel, but in the sense of being a deliverer, of bringing blessing to God's ancient people, Cyrus had his place, and so he is spoken of as "his anointed."

This decree of Cyrus, issued in 536 B.C., had to do only with the building of the temple at Jerusalem. Sixteen years later, during the reign of Darius Hystaspis, Cyrus' order was confirmed (Ezra 6:1-12). There was also a decree of Artaxerxes Longimanus (Ezra 7:11-26), in which a decree was issued on Ezra's behalf (457 B.C.). Then in the twentieth year of his reign Artaxerxes Longimanus (445 B.C.) arranged for the return of Nehemiah to Jerusalem in order to finish the building and to construct the walls of the city. Thus it will be seen that this decree of Cyrus actually began a series of actions which ultimately resulted in the building of the temple, of the city, and of the walls.

II. The Temple Built (Ezra 6:14-16)

May, 1951

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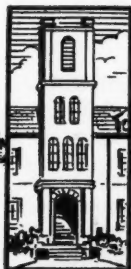
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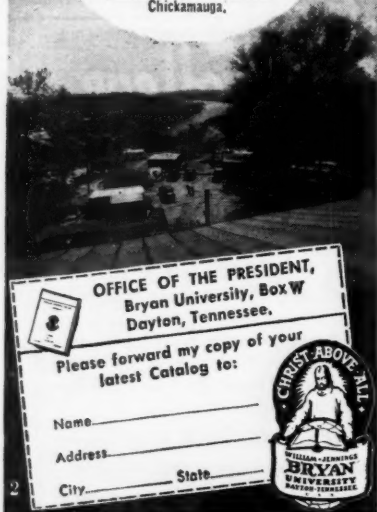
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With the help of the decrees of both Cyrus and Darius, the temple at last was completed. From the reading of the prophecy of Haggai, we know there was some difficulty in bringing the temple to its completion. The people became indifferent; after they had built their own houses they seemed unwilling to complete the house of God. Under the chidings of the prophet Haggai and Zechariah, however, the work was at length finished, and we have the historical record in this passage in Ezra.

Work on the temple evidently began around the year 536 B.C. and was completed in 516 B.C., although approximately fifteen of those years were not utilized in the building of the temple (cf. Ezra 4:24).

III. The Wall Built (Neh. 4:6)

Remember that the first return was under the leadership of Zerubbabel in 536 B.C. The second return was under Ezra, nearly eighty years later (458 B.C.). In 445 B.C., or thirteen years after the coming of Ezra, Nehemiah came with a very small company. Thus the building of the wall alluded to here happened a good many years after the first return under Zerubbabel. Despite the opposition and all the obstacles that had to be overcome, under the inspiring leadership of Nehemiah the building of the wall was brought to a successful close.

Perhaps the important thing in the verse is the statement, "the people had a mind to work." When the people of God really give themselves wholly to the Lord and have a mind to do the thing that God enables them to do, any project will be done, and done diligently and with dispatch.

IV. The Place of the Word of God (Neh. 8:1-3)

Though Israel returned in accordance with the will and Word of God, though they came back enthusiastically, and were enabled to build the temple and the city and the wall, all of these things would have been worth very little if the Word of God had not continued to be an abiding force and power in their lives. It is therefore of real meaning to see that these people, now back in their land, were brought face to face with God's Word. The place Ezra had in bringing the Word to the people was tremendously important. No man can do more for any people than to bring them God's Word. We know that the result was reviving from the presence of the Lord (cf. Neh. 8-10).

June 10

The Mission of Jesus Christ

Luke 4:14-22; 19:10; Mark 10:45; John 3:16

MEMORY SELECTION: *The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Mark 10:45, A.S.V.

Some time ago I saw a clipping which listed no less than twenty-five reasons why the Lord Jesus Christ came into the world. Among the reasons indicated were: to fulfill the law (Matt. 5:17), to call sinners to repentance (Matt. 9:13), to reveal the Father (Matt. 11:27), to



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suffer and die for us (Luke 24:25, 26), to save the world (John 12:47), to die for all (II Cor. 5:15), to redeem them that were under the law (Gal. 4:5), to be the Author and Finisher of our faith (Heb. 12:2), to destroy the works of the devil (I John 3:8).

Certainly there are many, many scriptural reasons as to why Jesus Christ came into the world. A series of such passages is before us in today's lesson. Let us look at them closely to discover what the Lord has to say to us about the reason He came into this world of sin and woe.

I. Our Lord as Preacher (Luke 4:14-22)

In this very wonderful passage of Scripture, which tells us of the first Galilean preaching tour of our Lord, we have the record of His coming to Nazareth, where He had been brought up. In the synagogue He was given the scroll of the prophet Isaiah, and read from what we call the sixty-first chapter of Isaiah. In this passage, we see His mission. He came to help the brokenhearted, the bound, the blind and the bruised. What a sorry lot of people; yet all of us find our place in that category. Thank God, our blessed Lord came to minister to us in our desperate need.

Do not overlook the fact that our Lord left off His reading at a comma. There yet awaits the day of the proclamation of "the day of the vengeance of our God" (Isa. 61:2).

After handing the scroll back to the attendant, with the eyes of all the synagogue fastened on Him, He indicated that this passage from the Word of God had been fulfilled in their very ears (v. 21). In other words, He was saying that He was the One sent of God to proclaim this message to men.

II. Our Lord as Saviour (Luke 19:10)

There is no picture in all the Word of God that should bring more delight to the sinner's heart than that of the Son of God as the Shepherd seeking His lost sheep. We have here the fact that He came to seek and to save that which was lost.

Of course, there is no use talking about being saved unless there is something from which to be saved, and unless we sense our desperate need. It is that fact then that needs to be sounded first of all. We cannot save ourselves, and no other man can save us. Our eyes must be upon the Lord and upon Him only. But His word of promise is true, that if we look to Him He will save us (Isa. 45:22).

III. Our Lord as Minister (Mark 10:45)

Our Lord came into this world as a Servant. What an amazing declaration is this verse. The only One who deserves the worship, adoration, service, homage of all men came not to receive such ministry (of course, to receive worship); for before we can ever do anything for God, He must do something for us.

But the verse doesn't end there. That ministry which He came to perform definitely involves His sacrificial death, an atonement for sin. And beyond that death on the cross there was the resurrection, which proved Him to be what

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IV. Our Lord as Giver of Eternal Life (John 3:16)

Who can sound the depths of the meaning of this verse that has so often been spoken of as the gospel in a nutshell. Here we have the great fact of our need, for we are perishing. Here we have the great fact of God's wonderful provision. His Son is the provision. God the Father's love is the source or origin from which this gracious provision has come.

The simple remedy that is open to us all is indicated in this verse also; it's by believing in the Lord Jesus Christ. Notice it carefully. Not merely believing the Lord Jesus Christ, but trusting Him as our Saviour, we commit our case to Him.

You can never believe in a person without trusting that person, and that is exactly what the Scriptures demand. The demons believe in the Lord Jesus, they simply believe what God has said; but they have never by a personal act of faith appropriated the Saviour as theirs. Unless we have come to the place where there has been a definite and deliberate committal of our souls to Him, where we have definitely put our faith in Him as Saviour, we have not acted on what the Word of God says is the absolute necessity for salvation. The Word of God says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

The Mattie Rice Story

[Continued from page 579]

pens, remember, underneath you, Mattie, are the everlasting arms."

So Mattie went to see Mrs. Wilks about Doreen—only to meet with stunning disappointment. "Doreen has been permanently adopted by a very fine family here in Chicago," Mrs. Wilks explained. Then she added helplessly, "I know how hard it must be for you, Mattie—"

"They won't let me see her— Is that it?" Mattie asked dully.

Mrs. Wilks nodded.

"Couldn't I—work for these people . . . so I could take care of her?"

"No, that's final, too," the welfare worker replied. Then as Mattie seemed to sway slightly she asked anxiously, "Is there anything I can do for you?"

Mattie shook her head. "No. No. I'll be all right," she said. "It's all been done for me, already. The next move is mine."

V

This might have been the end of the story of Mattie Rice—but it wasn't quite. Mattie's next move was away from Chicago, back to her native Kentucky. There for eighteen years God entrusted to her the care of not just one, but many underprivileged children. She never saw her own girl again, but before God took her to His eternal home, she had led scores

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of children to the strong, loving ever-
lasting arms of Christ.

And though I have no way of knowing,
somehow I'm sure that of all the stories
Mattie Rice told her brood of children in
the Kentucky hills was the wonderfully,
blessedly true story of the lost sheep and
a Shepherd who searched until the lost
was found and the sheep was safe in His
fold, never to stray again.

[Next month watch for "The Joe Kurp
Story," another true story of salvation on
Skid Row adapted from the radio pro-
gram, "Unshackled."]

Editorials

[Continued from page 576]

right of local officials to halt a meeting
which threatened to disturb the peace.

As may be seen from even these few
facts, a ruling on such matters involves
many specific circumstances. What ap-
plies in one instance will rarely apply in
every detail at some other time and
place. In general, the following state-
ments by Justice Frankfurter suggest
the principles involved.

"...the United States Constitution
does not forbid localities the power to de-
vise a licensing system if the exercise
of discretion by the licensing officials is
appropriately confined."

"The state cannot, of course, forbid
public proselyting or religious argument
merely because public officials disapprove
the speaker's views. It must act in patent
good faith to maintain the public peace,
to assure the availability of the streets
for their primary purposes of passenger
and vehicular traffic, or for equally in-
dispensable ends of modern community
life."

The gospel is fitted for all people. So
long as men sin, there will need to be
sermons of repentance.—D. L. Moody.



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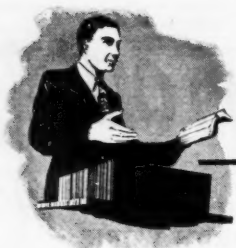
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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

GOD'S ALL-SUFFICIENT GRACE

II Corinthians 12:9

I. Saving Grace (Titus 2:11)

1. From God
2. To all

II. Pardoning Grace (Isa. 1:18)

1. Invitation
2. God's offer, and to whom it is extended
3. The results of acceptance

III. Abundant Grace (I Tim. 1:14)

1. Through faith
2. Through love

—Esther R. Braman

* * *

THREE EPOCHS IN THE LIFE OF CHRIST

I. He came down from heaven: To save us (John 3:13-17)

II. He went up to heaven: To intercede for us (Acts 1:2; Heb. 7:25)

III. He will descend from heaven: To receive us (John 14:3)

—Harry G. Hamilton

* * *

WHAT IT COSTS

A woman was calling on a friend whose children were brought in. The caller said, evidently with no thought of the meaning of her words, "Oh, I'd give my life to have two such children," to which the mother with subdued earnestness replied, "That's exactly what it costs."

—S. D. Gordon

* * *

PEACE POSSIBLE TODAY?

I. Peace—what is it? (Eph. 2:14)

II. Peace—how can it be obtained? (Isa. 26:3; Job 22:21)

III. Peace—what are its accompanying results? (Phil. 4:7)

—Naoma Bittner

* * *

GOD'S HANDIWORK—VESSELS FOR SERVICE

Ephesians 2:10

I. Created by God

II. Created in Christ

III. Created for service

—Alma Fredericks

* * *

THE RICHES OF GRACE

Ephesians 2:4-7

I. Regenerates man: "quickeneth us" (v. 5)

II. Activates man: "raised us up" (v. 6)

III. Elevates man: "made us sit together in heavenly places" (v. 6)

—Billie E. Smith

* * *

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

THE CHALLENGE OF JAMES

Can men know the genius of the poet if he writes not a poem; the mastery of the violinist if he moves not his bow; or the skill of the surgeon if he lifts not his scalpel? Who can look upon the heart and mind but He who created them? To the human mind these qualities are non-existent unless given outward expression.

"Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17). How shall the world look upon our faith except we "show" it to them by the fulfillment of the works which Christ commanded we should do? Shall we say with our tongues that Christ liveth in us, and let our actions refute our words? Shall we offer the world only reason for doubt as to His regenerative power, or shall we by our actions show them our faith?

"But be ye doers of the word, and not hearers only" (Jas. 1:22).

—Jeanne deLozier

* * *

THE FIRST ADAM AND THE LAST ADAM

I Corinthians 15:45-49

I. The First Adam

1. Gave physical life (I Cor. 15:45a)

2. Life for this realm only (I Cor. 15:47a, 48a)

3. Imparted to us his nature and the consequences of sin (Rom. 5:12)

4. Adam, made to fellowship with God, became disobedient (Rom. 5:19)

5. Brought loss and judgment (Gen. 3:17; Rom. 5:18a)

II. The Last Adam—Christ

1. Gives spiritual life for here and hereafter (I Cor. 15:45b)

2. Abundant life now, riches of eternity before us (I Cor. 15:47b, 48b)

3. Christ, in fellowship with the Father, obedient to death (Phil. 2:8)

4. Brings gain and justification (Phil. 2:9-11; Rom. 5:18b)

—Mary Palaghe

* * *

THE PRECIOUS BLOOD OF JESUS

1. There is no forgiveness without it (Heb. 9:22)

2. It satisfies the holy claims of God (Exod. 12:13)

3. It makes atonement for the soul (Lev. 17:11)

4. It redeems the believer (I Pet. 1:18, 19)

5. It cleanses from all sin (I John 1:7)

6. It justifies the believer (Rom. 5:9)

7. It has made peace (Col. 1:20)

8. It brings the believer nigh to God (Eph. 2:13)

—The Brethren Missionary Herald

THE WARFARE OF THE CHRISTIAN

Ephesians 6:10-18

I. Preparation for Our Warfare (vv. 10, 11)

1. Fighting with the strength of God
2. Knowing what foe we fight

II. Nature of Our Warfare (v. 12)

1. Not material or earthly
2. Against spiritual wickedness

III. Importance of Our Warfare (v. 13)

1. To withstand in the evil day
2. Having done all, to stand

IV. Equipment for Our Warfare (vv. 14-17)

1. Loins girt with truth
2. The breastplate of righteousness
3. Feet shod with the preparation of the gospel of peace
4. Shield of faith
5. Helmet of salvation
6. Sword of the Spirit

V. Methods of Our Warfare (v. 18)

1. Praying always in the Spirit
2. Praying for all saints engaged in the battle

—Gloria Meyer

* * *

A PRESCRIPTION FOR A SPIRITUAL REVIVAL

I can give you a prescription that will bring a revival to any church or community, or to any city on earth.

First—Let a few Christians (and they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.

Second—Let them bind themselves together in a prayer group, to pray for a revival until God opens the heavens and comes down.

Third—Let them put themselves at the disposal of God for Him to use them as He sees fit in winning others to Christ. *That is all.*

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it failed, and it cannot fail.

—R. A. Torrey

* * *

WHAT CANCELS SIN

A clergyman, talking about death-bed conversion, said to a Christian woman, "Do you think that a death-bed repentance does away with a whole life of sin?" "No," she answered quietly, "but Calvary does."

—Wonderful Word

Moody Monthly

Vacation Bible School Materials

Reviewed by Harold E. Garner

THE vacation Bible school movement, born fifty years ago in New York City, is today a very vital part of our Christian education ministry, as will once again be evidenced this summer when more than seventy thousand churches will gather approximately six million children for Bible instruction.

One of the major considerations facing the V.B.S. committee in the individual church is the choice of curriculum. Today there are available many curricula, Bible-centered in content and pupil-centered in application, which are geared to lead pupils to Christ as Saviour or lead Christians on to real growth in grace.

The following list of texts is not exhaustive, but includes only materials received for review by MOODY MONTHLY. Choice of the curriculum for any individual school can usually best be made by carefully examining the prospectuses from several publishing houses.

The Ambassador Press, 2620 N. Halsted St., Chicago 14, Ill.

This press now has available three unified-graded V.B.S. courses prepared by Eva Elvins: No. 1, *The Beginning of All Things*; No. 2, *Stories with Heavenly Meanings*; No. 3, *Living and Working for Jesus*. There is provided for each course a V.B.S. guide manual, two teachers' manuals with visual aids for the Bible lessons, three pupils' manuals (departmentally graded), and two sets of handwork projects. The same Scripture text with special emphasis on salvation and Christian living is used for the entire school. The Bible-centered program is well planned and easy to teach. Teachers' manuals, lower grades (preschool to grade 4 or 5), 60 cents; upper grades (grades 5 or 6 through junior high), 75 cents. Pupils' workbooks, 16 cents; graded handwork projects, 15 cents.

Christian Publications, Inc. Third and Reilly Sts., Harrisburg, Pa.

Ten Bible Bees, a new 1951 uniform course of study with the same lesson for all age groups, is a ten-day series of adventure stories about Carol and Ken. The course incorporates Bible stories woven around the theme of Christian virtues, such as "Bee Helpful," "Bee Obedient," "Bee Honest," etc. The teacher's set, costing \$2.50, includes an instruction book and flannelgraph cutouts for each lesson, full instructions for individual and group handwork projects, memory work suggestions, etc. Pupils' workbook costs 20 cents each. Some details of the day's program must be worked out by the teachers or department superintendents. This can be done with ease if planning is started early enough.

Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Three Bible-centered uniform V.B.S. courses are now available from Concordia. The 1951 (second series) departmental emphasis is suggested by the titles: beginners, *We Learn About God*; primary, *Our Heavenly Father*; junior, *The God We Worship*; senior (intermediate), *The One Eternal God*. The pupils' workbooks, containing fifteen lessons, are well prepared and graded. Beginners, 20 cents each; other departments 33 cents each. Graded handcraft projects are 20 cents per pupil. A teacher's manual (50 cents) provides the outline for each day's activities.

Covenant Book Concern, 5101 N. Francisco Ave., Chicago, Ill.

The departmental units of study for 1951

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are: beginners, *Children of the Bible*; primary, *Tell Me a Bible Story*; junior, *Life in Jesus' Day*; intermediate, *How Jesus Used His Bible*. Teachers are encouraged to think through their own approaches and activities, and find whatever help they can to individualize the work. Teachers' manuals, \$1.50; pupils' workbooks, 25 cents; beginner and primary handwork packets, 15 cents.

Fuller Evangelistic Foundation, Box 989, Pasadena, Calif.

The 1951 *Heavenly Sunshine* series features lessons on the theme, *Our Wonderful Lord*. Ten views are given of the New Testament stories of our Lord's birth, life, teaching, death, resurrection, and ascension. The lessons are uniform for the entire school. Along with the superintendent's guide and a teacher's manual for the kindergarten and primary, and one for the junior and intermediate departments, are four pupils' workbooks graded for the four departments. Suggested daily schedules are outlined, as well as the stories, memory work, handwork, and object lessons.

Scripture Press, 434 S. Wabash Ave., Chicago 4, Ill.

For inexperienced leaders and workers, Scripture Press offers four departmentally graded courses which are complete in every detail. These detailed stories, memory work helps, worship outlines, handwork plans, notebooks, etc., make for greater ease in planning and conducting a school for the first time. For the experienced leaders, the detailed plans have come to be welcome helps in the development of a well-rounded, complete program from year to year. Themes for 1951 are: beginners, *Bible Children*; first week, *How Bible Children Lived*; second week, *What Bible Children Learned* (a special supplement makes it possible to teach the beginners lessons to any three-year-old child); primary, *Bible Boats*; junior, *The Christian's Walk and Talk*; intermediate, *Some Parables Jesus Taught*. Teacher's manuals, 35 cents; pupils' workbooks, 18 cents.

Standard Publishing Co., 20 E. Central Pkwy., Cincinnati 10, Ohio.

Three complete courses for each department, beginners through intermediate, are now available. Plans for a two and one-half hour, ten-day school are complete for each department. A full-color cut-out and stickum book with twelve outline pictures to be completed by sticking on the color cut-outs is appealing to the beginner. Price, 35 cents. Other pupils' workbooks, 30 cents; teachers' manuals, 45 cents.

New 1951 supplemental supplies are available to add interest to the daily program. *My Color Copy Book About Jesus* (50 cents) contains pictures and short descriptive account of Christ's life on one page, opposite picture in outline to be colored. Space is provided for child's summary of story. *The Story of Jesus* (50 cents) presents twenty-two short, beautifully illustrated stories of the life of Christ. *Bible Stencils* (\$1.00) provides outline stencil pictures for making at least ten complete Bible scenes on paper, bristol board, blackboard, etc. *Favorite Bible Stories to Make and Tell* (75 cents) includes twenty-two visualized Bible stories with simple handcraft and dramatic play suggestions. (This book can prove most helpful to the V.B.S. leader.) *Can You Guess?* (50 cents) is a set of fifty-two dot-to-dot outline pictures for children who can count and color, with clues for guessing each puzzle before the outline is completed. Title and Scripture reference given with each picture.

Zondervan Publishing House, 847 Ottawa Ave., N.W., Grand Rapids, Mich.

The *Tabernacle—God's Object Lesson*, by Helen A. Maxfield, is a uniform ten-day V.B.S. course presenting the theme of salvation through the study of the tabernacle in the wilderness. The director's manual (\$1.75) gives full details for the devotional period, the Bible lesson, memory work, notebook work, handwork, etc. A teacher's notebook is provided for beginner and primary workers and one for the

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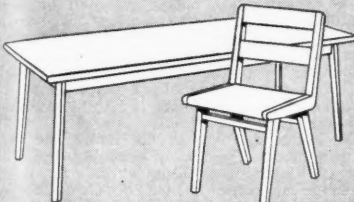
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junior and intermediate workers at 50 cents each. Some may feel that the theme is too advanced for certain age groups. The users of the material, however, will find that it is carefully graded for application to the various age levels. Available for pupils' use are: beginners handwork envelope, 50 cents; primary color book, 15 cents; primary handwork, 50 cents; junior notebook, 20 cents; junior handwork (model tabernacle stand-up), 50 cents; intermediate notebook, 20 cents; intermediate handwork (more complete model of the tabernacle), 50 cents.

Deaf Gods in a Land of Opportunity

[Continued from page 577]

are not impressed by foreigners who insist upon the importance of their message, but who deny its importance by the use of careless speech in presenting it. This is a very real difficulty.

The nationalization of the professing Japanese church has created other problems for the missionary in Japan today. This was done during the war when compromise was easy and did much to paganize the church's testimony. Liberal teaching flourished in this period, detracting from the authority of the Bible and explaining away the supernatural elements of the faith. Such teaching has gravely undermined what was done before the war and has served to confuse those Japanese who seek to know what the Christian message really is.

★ ONE can hardly write of Japan without some reference to General MacArthur. He knows this land; he understands its people; he recognizes their need. He also knows and understands the alternatives: Christ or Communism. Repeatedly he has been quoted as calling for more gospel effort—more missionaries, Bibles and Christian literature.

Most of the missionaries in Japan are either young in years or new to the country. They face a great opportunity and a mighty challenge. The difficulties are enormous and the enemy is strong. There is so much to do and there may be so little time to do it.

Again David goes out to meet Goliath. Let us go too, by earnest prayer, by real support, by helping send others to the field. We can pray and work with confidence, "for the battle is the Lord's" (I Sam. 17:47).

★ ★ ★

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Than you hold it now—
That the world may view its glory,
Read the old, unfading story
Written on its bough.
Christ will draw all men unto Him
When He's lifted high.
Let His grace and mercy tower
In its sin-atoning power
Upward to the sky!

★ ★ ★

The first coming of Christ lends support to faith, the second to hope. Life may be dark and stormy, but hope foresees a bright tomorrow.—W. G. Blaikie.



the rage of the godless THREATENS OUR LAND!

Beware, America the awful beast lunges toward us! Look before it destroys, and brings death to what we hold so dear. The rage of the godless threatens our very lives. Unbelief and compromise have weakened our defense.

For this national tragedy the churches must bear a full share of blame.

Why are there not more Christian statesmen? Why has the Bible been ostracized from our schools? Why are the pulpits of our country so void of Holy Spirit filled men?

Too many clergymen have denied that the whole Bible is the eternal, inherent Word of God. Too many churches have become mere social clubs instead of light-houses to the wayfarers and fortresses against the onslaughts of the enemy of our souls. Too many Sunday Schools have degenerated to places of social learning and have failed to mold God-fearing men and women to teach and lead us in this hour of national crisis.

Do you know that millions of boys and girls walk out of Sunday School every Lord's Day knowing little more of God's Word than when they came in? They learn nothing of the wages of sin, salvation by faith in Christ, or how to live a victorious Christian life.

How is it with your Sunday School . . . are you sure your teaching materials are Bible-centered?

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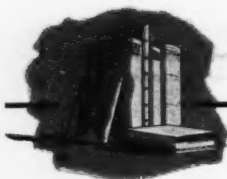
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The author writes out of a lifetime of experience in which he found it necessary to answer the objections of an unbelieving and skeptical world regarding the Bible. This represents the result of his studies. While written in a popular style, the material is carefully presented in an orderly, methodical fashion. It covers three departments of thought, proof that the Bible is the inspired Word of God, proof that its present-day manuscripts are dependable, and proof that the destructive criticism of the Bible is wrong. The book can not only be used in Bible and training classes, but is also well adapted for armchair reading. It is warmly recommended.

255 pages. The Brackmont Press, Toronto (1950). \$2.75. K.S.W.

Practical Exposition of James, by J. Nieboer.

A simple and interesting treatment of the Epistle of James. The author takes his readers through the book verse by verse, injecting illustrations and applications here and there. Each paragraph is accompanied by a brief heading. Though far from being an exhaustive, critical commentary on James, this work will, nevertheless, provide helpful instruction for the average reader. The author is thoroughly conservative in his interpretation of the book.

436 pages. Our Daily Walk Publishers, Erie, Pa. (1950). \$3.75. J.M.

The Church in Red China "Leans to One Side," edited by Samuel E. Boyle.

A collection of documents intended to show the Communist leanings of a part of the Protestant church leadership in China, particularly among modernists.

152 pages (paper). The Reformation Translation Fellowship, Clay Center, Kan. (1950). \$1.00. H.R.C.

South to the Harvest, by Wally White as told to Ken Anderson.

An account of a tour of various mission fields in Latin America, with observations. 78 pages (paper). Zondervan Publishing House, Grand Rapids (1950). \$1.00. H.R.C.

The Kingdom of God and the Kingdom of Heaven, by Earl Miller.

This is an excellent treatise on a difficult subject. The author holds that the *kingdom of heaven* "represents the work of God to re-establish order and unity on a rebellious earth," while the *kingdom of God* is a broader term being "universal in sphere" and reaching "out to the utmost bounds of the universe, far beyond the limits of the kingdom of heaven." But, "while the two kingdoms are not identical, there are many things common to both." Some perplexing verses are dealt with. However, the book goes beyond a mere academic distinguishing of the two kingdoms to present a highly interesting survey of God's wonderful dealings from the origin of Satan down to the new heaven and the

new earth, particularly tracing the course of the kingdom of heaven through the ages. While not necessarily endorsing every minute detail of interpretation, we commend the work as thoroughly scriptural and quite enlightening.

92 pages. Wheaton Book and Bible House, Wheaton, Ill. (1950). Paper, \$1.00; cloth, \$1.50. G.C.L.

Modernizing Your Life, by Norman B. Harrison.

Have you a thermostat? a central control? Using these and other thought-provoking questions, Dr. Harrison interestingly draws numerous comparisons between the miraculous wonders of the human body and the inner man. You will find these unique and practical solutions to familiar problems of the Christian both stimulating and encouraging.

48 pages. Harrison Service, Minneapolis (1950). 35c. L.E.M.

The Illustrated Family Bible.

This is indeed a choice edition of the Bible. The pages are 8½ x 12¼ inches in size and on paper of excellent quality. Type is very readable. There are around 225 full page illustrations by Gustave Dore, and in addition several hundred smaller illustrations which are reproductions of well-known paintings. The familiar Authorized Version is used; and as usual in family Bibles, the Old Testament Apocrypha is included, but clearly distinguished from the canonical books. Ample space is provided at the beginning of the Bible for family records. The beautifully decorated leather binding is maroon in color. Because the printing and binding were done in Sweden the price is much lower than one would expect.

1820 pages. Gothic Press, Inc., New York (distributed by Harper and Bros., New York). \$35.00. G.C.L.

Sing, Boys and Girls! by Harry Dixon Loes.

Here is a collection of sixty-four new selections for the youngest singers—twenty-one choruses and forty-three complete songs. Mr. Loes has purposely written or chosen songs that are simple and within the easy voice range of youngsters. Most of them are written to be sung in unison; a very few have an easy two-part harmony. Eight songs are written to be sung with appropriate motions. This is a valuable contribution to the music of our youth, and is highly recommended.

64 pages. Ives Music Press, Archbold, Ohio (1950). 50c. D.H.

Chats from a Minister's Library, by Wilbur M. Smith.

Nineteen interesting articles, all relating to books, by one of the outstanding bibliographers of our generation. A variety of subjects are dealt with, such as Bible history, apologetics, and biography. Many valuable quotations are included. A number of these studies were originally used as radio messages over WMBI.

277 pages. W. A. Wilde Company, Boston (1951). \$2.50. G.C.L.

Can You Tell Me? Answers to Questions Children Ask, by Dena Korfker.

An excellent book, giving in a simple but clear way the answers to questions small children ask. There are five divisions: Can you tell me about myself? About the world I live in? About the animals of the world? About God? About heaven?

The book is printed on high quality paper, beautifully illustrated with numerous photographs, and attractively bound. Recommended for beginner and primary age children.

96 pages. Zondervan Publishing House, Grand Rapids (1950). \$1.50. G.C.L.

Pattibooks: I'm Giving (No. 1); Sh-h-h-h (No. 2); Who Loves Patty? (No. 3); We Are Helpers (No. 4), by Mary E. LeBar and Faith M. Lowell.

Four attractive books designed to teach simple Bible truths to two and three-year-olds. The first explains what money given to the Lord at Sunday school is used for; the second inculcates a reverent attitude during prayer; the third emphasizes the supreme love of Jesus for the child; the fourth indicates practical ways in which the child can help in the home and thus serve Jesus. The text of each is brief, with ample attractive illustrations in color. Plastic ring binding makes each book open flat or fold backward if desired. The books can be correlated with the All-Bible Nursery Course. While the work is very nicely done, the price seems rather high. 24 pages each. Scripture Press, Chicago (1950). 75c each. G.C.L.

The Great World Crisis, by Douglas Ober.

A helpful resumé of Bible prophecies concerning the end-time, presented in an easily grasped form. A number of charts aid in showing modern trends and their probable connection with the coming world crisis. There is room for disagreement, of course, in details, but most readers of MOODY MONTHLY will probably find themselves in agreement with the basic position.

141 pages. Van Kampen Press, Wheaton, Ill. (1950). \$2.00. A.M.

A Practical Primer on Prayer, by Dorothy Haskin.

In answering a number of vitally important questions about prayer and the practical use it should have in Christian living, the author gives ample reason for the writing of this book. The answers to the questions of how, what, when, and where to pray are given in ten chapters, especially prepared with the "young" Christian of any age in mind.

127 pages. Moody Press, Chicago (1951). 35c. L.E.M.

The Solar System Analyzed, by F. C. Atwood.

Here is a fascinating book for astronomers, but we fear a misleading book for immature Christians. The author advances a somewhat revolutionary theory attempting to explain scientifically the existence of matter and the motion with which matter is endowed. Such chapters as "The Beginning," "The Solar Nebula," and "The Origin of the Earth's Rotation" are, we feel, a demonstration of the spiritual darkness which may engulf those who do not first postulate the reliability of the Scriptures and accept only what science has actually proved. The author's position is indicated by his warning not to "read too much into the scriptural account" in Genesis 1.

88 pages. The Dawson Printing Company, Ltd., Auckland, New Zealand (1947). \$1.00. A.M.D.

The Sabbath and the Lord's Day, by Charles L. Feinberg.

This pamphlet is a scholarly and cogent argument for the first day of the week, the Lord's Day of the New Testament, as superseding for the Christian the seventh day of the Old Testament, given to Israel. It is based upon the distinctions between law and grace and upon the incomparably greater significance for mankind of redemption as consummated upon the first day of the week by the resurrection of the Lord Jesus Christ, than the creation of the universe with its seventh day rest (on the part of God), which, one might add, suggests rather a universal principle of a one day rest in seven.

32 pages (paper). Van Kampen Press, Wheaton, Ill. (1950). 25c. N.J.S.

In Our Image, Character Studies from the Old Testament, by Guy Rowe.

A portfolio of thirty-two four-color unbound portraits. These were originally painted by Mr. Rowe, a Time cover artist,

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to illustrate another publication. His intention was not "to interpret religious thought, but only to show Bible heroes, in all their timelessness, as men and women with character." He has well succeeded in this purpose. Each portrait is a story in itself over which one could meditate for hours. Although his conception is not always the traditional one, the artist certainly succeeds in making these Old Testament characters live again to the eye and mind of the observer. The reproduction is excellent and the pictures are suitable either for use in teaching or for framing. An enclosed leaflet contains a brief description of each portrait. Oxford University Press, New York (1950). \$5.00. G.C.L.

The One Hundred Texts of the Society for Irish Church Missions, by T. C. Hammond.

This excellent volume contains an exceedingly illuminating exposition of one hundred pre-eminent texts of Scripture which have been effectively used over eighty years in the work of the Society for Irish Church Missions. Each text is dealt with briefly but thoroughly in question and answer form. Especial attention is given to the Roman Catholic error condemned by each of these Scripture passages. In addition, there is a mass of collateral information, including clear definitions of Roman Catholic teachings, all highly documented. This book will be invaluable to those who deal with Roman Catholics, and exceedingly helpful to all earnest students of the Word. Doctrinally sound and highly commended.

360 pages. Marshall Morgan & Scott, London (1950). G.C.L.

Galatians: The Charter of Christian Liberty, by Merrill C. Tenney.

"The aim of this work is to be introductory rather than explanatory in the exposition of Galatians, in order to familiarize the student with methods rather than to furnish an encyclopedic statement of detail," says the author (p. 42), who is dean of the Graduate School at Wheaton College.

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Methods used are the synthetic, critical, biographical, historical, theological, rhetorical, topical, analytical, and devotional. This volume is helpful both in presenting clearly the message of Galatians, and also in providing the student with techniques of Bible study that may be used with other Bible books.

200 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$2.50. G.C.L.

David and His Mighty Men, by R. O. Corvin.

This inspiring work deals with an intensely interesting but little noticed period of Israel's history. The author, president of the Southwestern Pentecostal Holiness College at Oklahoma City, uses a "sanctified imagination" to make David and his mighty men live again on the pages of this volume. There are twelve sketches, each of which makes thrilling reading, and yet is in every respect true to the Scripture. Highly recommended.

175 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$2.00. G.C.L.

The Jew in the Plan of God, by Robert L. Evans.

The history of Israel in God's sovereign purpose and plan is traced in this volume from the call of Abraham through all its failures and vicissitudes up to the present time. With complete fidelity to God's Word and its sound and sane interpretation, yet with deep sympathy for Israel, the hand of God is portrayed not only in their history, but in world history as it touched Israel, and particularly in these latter days. Clear and lucid in style, the volume makes interesting and profitable reading.

196 pages. Loizeaux Brothers, New York (1950). \$2.25. N.J.S.

Steps to Nebo, by J. A. Van Gorkom.

This is a book of biographical study of thirteen prominent Bible characters. The plan of the author is to precede each study

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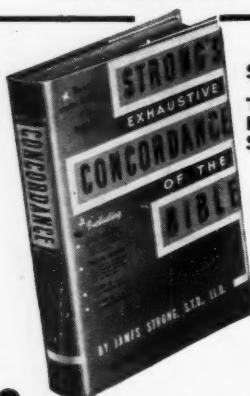
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137 pages. Baker Book House, Grand Rapids (1950). \$1.50. P.B.F.

That Old-Time Religion, by Archie Robertson.

A secular reporter investigates and reports on the "old-time religion." Archie Robertson is the son of the late Dr. A. T. Robertson, famed as a Greek scholar and New Testament interpreter. However, he shows little sympathy toward the "old-time religion" sustained in his parental home.

As an objective historical report the work has real merit. The discussion of early American revivals and evangelists is helpful; the description of contemporary religious cults illuminating.

The reviewer's chief criticism of the work is that it deals principally with the "roots" and "branches" of the "old-time religion" and neglects the main trunk. The result is somewhat of a caricature of real evangelical Christianity in this country. Only a few brief references are made to the denominations, churches, and institutions which truly represent the historic Christian religion as it now appears in our land.

282 pages. Houghton Mifflin Co., Boston (1950). \$3.00. J.M.

Twelve Portraits, by Howard W. Fern.

A readable little book, this, by the president of Providence Bible Institute. Each of the twelve apostles except Judas, for whom Paul is substituted, is sketched in descriptive words, the statements of Scripture being depended upon for most of the comments and characterizations. Every now and then, the author departs from his character-sketching to preach a little sermon and apply a lesson. Worth reading.

90 pages. Providence Bible Institute, Providence, R.I. (1949). \$1.50. J.A.S.

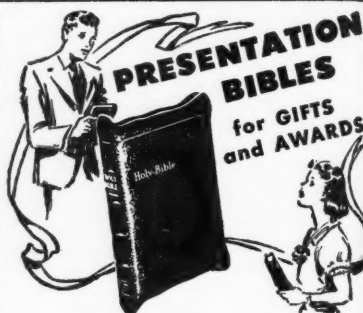
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160 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.00. H.D.L.

Ten Famous Evangelists, by Basil Miller.

This little book is another of Basil Miller's interestingly written biographies. The biographies are short, ten of them within the compass of 82 pages, but anyone reading these short presentations of ten leading world evangelists will receive a new inspiration and will be led to marvel at the great work these men of God accomplished.

88 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.00. E.S.M.

Calvin's Calvinism, a translation by Henry Cole.

It is of interest to note the title of this book, *Calvin's Calvinism*. It is not Calvinism as presented by some friend or opponent of Calvin. Assuming that the translation has been satisfactorily done, it sets forth the theological viewpoint of John Calvin. His theology centers in and revolves around certain great propositions, namely: the eternal predestination of God and, second, the secret providence of God. In setting forth these truths Calvin considers the great texts of both the Old and New Testaments as they bear on them. A careful exegesis is given of these many texts, with a definite reply to those who hold opposite views.

It is not expected of the reviewer that he should attempt to express a judgment on the soundness of the exegetical work. It is proper to say, however, that this is a "must" book for those who desire to speak with accuracy and authority on Calvinism. John Calvin has been greatly respected by multitudes of God's faithful witnesses. He has likewise been hated by many Christian leaders. This antipathy, in part, has been due to a failure to understand what he taught, and also in part to the rejection of his teaching. It is a pleasure to bring this book to the attention of the Christian public, though all may not agree with Calvin's theological viewpoint.

350 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$3.50. P.B.F.

The Gospel in the Epistle to the Hebrews, by R. V. G. Tasker.

This booklet on the Epistle to the Hebrews contains a series of lectures given during the vacation term for biblical study held in Cambridge in 1949. It is a concise study of the great themes of this book, the main theme being "The Divine Plan of Redemption."

64 pages (paper). Inter-Varsity Christian Fellowship, Chicago (1950). 75c. I.E.G.

Patterns for Devotion, by Gladys C. Murrell.

This book of "story series" was prepared for use by those who desire to lead and assist others in a better understanding of the significance of true devotional attitudes. It is primarily designed to aid the particular needs of women's groups.

A certain dignity and reverence will be noted in these brief stories, but there is a definite lack of "Christ-centeredness" which should always characterize all efforts toward devotion and praise.

108 pages. Abingdon-Cokesbury Press, Nashville (1950). \$1.25. L.E.M.

Look to Jesus.

This is another "daily meditation and prayer before the mercy seat" book of material covering one month. The readings

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are for morning and evening. The name of the compiler is not given.

64 pages. Augsburg Publishing House, Minneapolis (1950). 35c. G.S.S.

On the Trail of the Windward, by Morgan Derham.

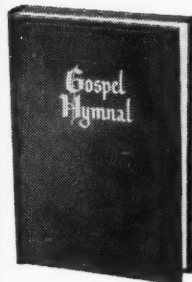
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which is always exciting to young boys. The background of sailing, stimulating to all boys young or old, adds to its fascination. The gospel message is present and convincingly taught. Boys of twelve and upward will enjoy it.

227 pages. London (1948). Children's Special Service Mission. 4/6. W.M.L.

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Jesus and the Children, by N. N. Ronning.

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68 pages. Augsburg Publishing House, Minneapolis (1949). \$1.00. G.S.S.

The Light of the World, by Greville Cooke.

This is another in the long line of lives of Christ. Beautifully written, by an Anglican clergyman, it presents Jesus as Son of God, but with the limitations of doubt and imperfect knowledge, and as sacrificing principle to love on at least one occasion. The essential facts of the life and resurrection of Christ are given, but one could wish for a clearer indication of the purpose of His death. Highly imaginative in detail.

470 pages. The Bobbs-Merrill Co., Indianapolis (1950). \$3.95. J.A.S.

Light Out of Darkness, by P. Catherine Coles.

This is a moving story that young people will appreciate and understand. In solving her own problem, the heroine presents very practical help to all people who at some time or other may have to face similar difficulty.

The book is interestingly written and recognizes the Lord in all situations. 79 pages. Victory Press, London (1950). 3/6 net. W.M.L.

The Glory of God in the Christian Calling, by William Owen Carver.

A significant work on Paul's Epistle to the Ephesians, which the author calls "the greatest piece of writing in all history." The reader is impressed by Dr. Carver's reverent and scholarly approach. Included in the work is an excellent analytical outline, a section on interpretation, a helpful paraphrase of the text, and the author's own translation from the Greek.

239 pages. Broadman Press, Nashville (1949). \$3.75. J.M.

Learning by Seeing, by C. W. Baker, Jr.

A book containing 52 lessons, usable either as object talks or chalk talks. The objects can, for the most part, be easily secured, and the chalk illustrations are simple enough for even the beginner to perform. Any worker with boys and girls will do well to add this volume to his teaching library.

136 pages. Standard Publishing Co., Cincinnati (1950). \$1.00. H.C.R.

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In this collection of 129 songs, nine or ten are new or comparatively new. There is a wide variety of selections, from the old stately hymns to choruses and novelty numbers. This book will be of special appeal to the many thousands who listen to the Old-Fashioned Revival Hour.

116 pages. Rodeheaver, Hall-Mack Co., Winona Lake, Ind. (1950). 60c. H.D.L.

Mrs. Howard Taylor, by Joy Guinness.

This is the life story of a truly great woman, whose father-in-law, Hudson Tay-

lor, founded the China Inland Mission. Living to the ripe old age of over ninety, her years were filled with many rich experiences, which are interestingly told in this biography.

The account of how God answered prayer and supplied needs will strengthen the faith of all who read this challenging record of a woman who was wholly dedicated to God and the cause of world missions.

369 pages. China Inland Mission, Philadelphia (1949). \$2.25. H.D.L.

BOOKS RECEIVED

About the Gospels, by C. H. Dodd. 45 pages. Cambridge University Press, New York (1950). \$1.00.

This Same Jesus, the Doctrine of the Holy Spirit, by J. Campbell Jeffries. 100 pages. Exposition Press, New York (1950). \$3.00.

52 Workable Young People's Programs, by Theodore W. Engstrom. 177 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.00.

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Daily Manna Calendar for 1951. Zondervan Publishing House, Grand Rapids (1950). \$1.50.

Communion Meditations, edited by Gaston Foote. 176 pages. Abingdon-Cokesbury Press, Nashville (1950). \$2.00.

The Other Four Hours, by G. V. Albertson. 56 pages (paper). Published by author, DeLand, Fla. (1946). Distributed free.

Heaven, Hell, and the First Few Minutes After Death, by G. V. Albertson. 16 pages (paper). Published by author, DeLand, Fla. 25c.

Proceedings of the Lutheran Institute on Race Relations Held at Valparaiso University, 1950, edited by George Hans Liebenow. 58 pages (paper). St. Louis Lutheran Society for Better Race Relations, St. Louis (1950). \$1.00.

Let Me Introduce . . . Some Women of the New Testament, by Wilhelmina F. Channon. 143 pages. Victory Press, London (1950). \$1.35.

A Fourfold Salvation, by Arthur W. Pink. 31 pages (paper). Bible Truth Depot, Swengel, Pa. (1951).

Know Your Bible Course, by Cornelius Vanderbreggen, Jr. Four small booklets and Gospel of John. Light of Life, Philadelphia (1950). 50c.

Why Hell is Like Heaven, by John L. Bray. 29 pages (paper). Published by author, 1044 La Rue St., S. Jacksonville 7, Fla. 20c.

The Word Accomplished, by A. B. Christopher. 176 pages. Philosophical Library, New York (1950). \$3.75.

RECENT VALUABLE REPRINTS

Lectures on Preaching, by Phillips Brooks. 281 pages. Zondervan Publishing House, Grand Rapids. \$2.50.

The Story of the King James Bible, by Frank E. Gaebelin. 63 pages. Van Kampen Press, Wheaton, Ill. \$1.00.

The Gospel According to Matthew, by Arno C. Gaebelin. 653 pages. Van Kampen Press, Wheaton, Ill. \$4.00.

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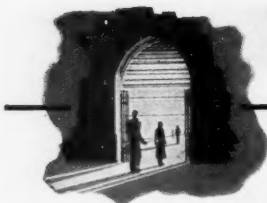
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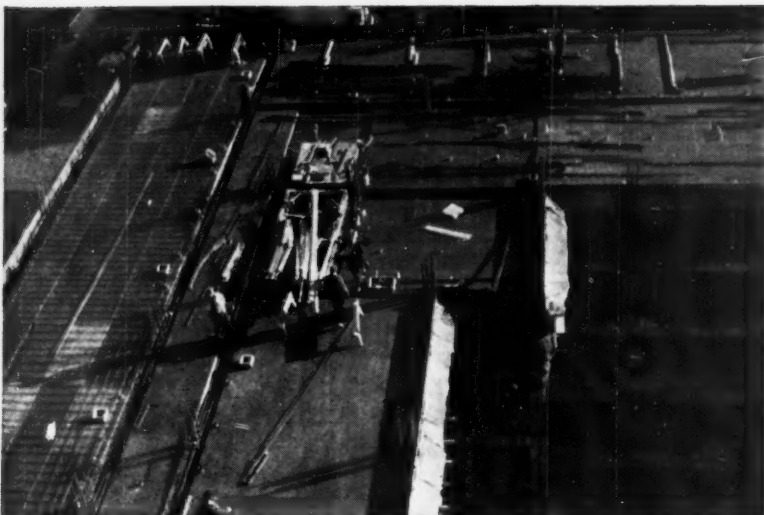
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INSTITUTE and ALUMNI



Houghton Hall "on its way up." The laying of the cornerstone will be one of the highlights of the alumni homecoming June 22. The above photo, taken from Crowell Hall, shows workmen preparing to pour cement for the sixth floor.

Homecoming June 22

June 22 is an important date for Institute alumni, for that will mark the fourth annual homecoming. A highlight of the day's activities will be the laying of the cornerstone of Houghton Hall, new women's dormitory. The afternoon ceremony will be planned by the administration.

Carl J. Schumacher, manager of Operations Division, says, "Building has been hindered somewhat by subzero weather, but now we are nearly up to schedule. It is hoped Houghton Hall will be ready for occupancy this September." The new dormitory, made possible by gifts designated for the Institute's building fund, will also house the school's health service, bookstore, and an auditorium for special programs and broadcasts.

Other features of the homecoming will be visits to classes from 8:00 to 10:30 a.m.; special tours later in the morning, including a trip to the Institute airport for those interested; a hymn sing broadcast at 1:00 p.m., and class reunions at 1:30.

In the evening the senior class will be guests at the alumni banquet. Following the dinner, George Speake and Keith Hargett will give "Sermons from Science" demonstrations in Torrey-Gray Auditorium. Moody Chorale and the Institute orchestra will also appear on the evening program.

Building Workers

Another kind of building, even more lasting than any construction of brick and concrete, has been underway since

October 6, 1903. That is the building of faith and Christian testimony of men and women enrolled in Moody Evening School. Up to the present time more than 27,466 energetic Christians have enrolled in evening classes.

From these evening students, who have persevered night after night, although tired from working all day, have come pastors, Sunday school teachers, gospel musicians, missionaries, and other effective Christian laborers.

A missionary who served for thirty-five years in South America went to the foreign field as the result of Moody Evening School. She had come to the Institute to study prophecy, but the Lord used mission speakers and classes to lead her on for complete training as a missionary. Another former evening student, also in South America, has started an evening Bible school patterned after Institute plans.

Students from evening classes have gone throughout Chicago and many other localities to help build up the body of believers. The pastor of a small community church near Chicago is an Evening School graduate, who faithfully attended classes for six and one-half years. Learning of the small church's need through the Alumni Placement Service, the new graduate accepted the invitation to become its pastor, seizing the opportunity as from the Lord. Now he not only holds a responsible position during the week, but travels forty-three miles from his home to conduct the church's services.

A graduate of 1934, who moved to New York, received a special invitation to

begin a junior church and to lead two teacher training classes after it was learned she was a Moody graduate. Now back in Chicago, she is using her training, which she terms the "backbone and inspiration" of her work, in a weekday Bible club; telling Bible stories in her apartment on special occasions; teaching in the junior department of her Sunday school, and directing vacation Bible school, a task which she has carried on for twenty-five years.

Evening School students are not only helping to build up the spiritual body of Christ, but also help keep up places of worship. Three such students are spending their precious free moments to make usable a long-deserted church basement. Under the direction of the pastor, they are doing the wiring, plastering, plumbing, and decorating.

The Institute is proud of its Evening School students who are giving serious attention to their night studies that they may give forth accurately and well the Word of Life in this serious time.

Popular Storyteller

"Aunt Theresa" Worman, WMBI's well-known "Story-Time" Lady and director of the KYB (Know Your Bible) Club, is telling the following incident which took place during Founder's Week.

"One night during the conference," she explains, "I arrived at Moody Church early and seated myself beside a little Negro girl. She paid no attention to me, but time hanging heavy on her hands, she amused herself by singing softly. I listened attentively, for it was very enjoyable.

"Suddenly I was startled to hear her

Evening students Donald Witt, 6 feet 7 inches, and Joseph White, 4 feet 2 inches, pose for a picture which may well be called the "long and short of it." Mr. White, formerly known as "Prince Tiny, the Magician," in Ringling Brothers circus, now uses his talent in giving gospel messages to children's groups.



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say in almost a whisper, 'Aunt Theresa, please tell me a story. What kind of a story? Any kind. Boys and girls are hungry for stories—any kind, but Aunt Theresa brings them the right kind.



Worman

Here's your Aunt Theresa now in Story Time for Boys and Girls.'

"I was as tickled as I could be," Aunt Theresa admits, "for the child had no idea I was anywhere about. When she began the sign again, 'Aunt Theresa, please tell me a story,' I

couldn't resist leaning over and saying, 'What kind of a story?' Big brown eyes turned toward me and in an awed and startled voice she said, 'Are you Aunt Theresa?' " Before the service began, Miss Worman had time to converse with the delighted child, who was a regular listener to Story Time and other WMBI children's programs.

"Aunt Theresa" has become a by-word among hundreds of children not only through radio, but also through her story books and recordings. She recently received a letter from Mrs. Fred Walton, Hong Kong, China, telling of the gala occasion when some of her records were played in the Walton home.

"Next to us are the Stewart Gunzels of Mongolia, who lived for five years in Chicago. When their oldest daughter heard your voice she shrieked out, 'That's Aunt Theresa!' Then you should have seen. I tried to get my family through breakfast—records playing—four Gunzel children, five Johnson children from downstairs, and all the mummies and two daddies.

"I simply couldn't keep the tears back as I heard you and familiar voices of WMBI, for listening to WMBI was surely one of the highlights of my furlough."

Missionaries Mr. and Mrs. Walton, Mrs. Gunzel, and Mrs. Johnson are former Moody students. Mr. Gunzel is an Institute graduate of 1927; Hugo Johnson was graduated in 1939.

Moody Week at Winona

Along with April showers and May flowers come thoughts of vacations—and conferences, of course. The Institute is looking forward to a blessed time of physical and spiritual refreshment this year at Winona Lake Conference Grounds, June 24-July 1.

George Speake and Keith Hargett will be present Monday through Thursday of that week to give their series of "Sermons from Science" demonstrations. This is the same series they are giving in air force bases all over the country.

Other speakers for the week include C. W. Slemming, English evangelist and Bible teacher; Dr. James McGinlay, pastor of the historic Baptist Temple, Brooklyn, N. Y.; Robert L. Constable, Institute vice-president in charge of the Development Branch; and Paul F. Robinson, co-ordinator of the Institute's Missionary Technical Course.

May, 1951

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"Moodyana," the Institute's two-room museum located in the 153 Building, recently acquired a new item for its collection—a beautiful gilt-edged rare edition of *Gospel Hymns Nos. 1-6* with an inscription on the flyleaf written by Dwight L. Moody himself.

A book dealer in Chicago discovered the hymnal and his wife immediately notified the Institute. She wrote, "It is as much a thrill to send it for your collection as it was when my husband happened to find it among a collection of books." The inscription, dated January 28, 1895, and addressed to a Miss Poxon, says, "This books contains all the hymns that we have used in our meetings for the last twenty years. I trust they have cheered many on their way to a better world. May they help you is the wish of your friend, D. L. Moody."

Letters, books, pictures, newspaper items, furniture and some relics dating back to the boyhood of Mr. Moody fill these rooms, which he occupied many years ago during his visits to the Institute. Many of the articles on display are of real historical value, bringing to the attention of the visitor happenings not generally known to the public. Miss Gertrude Germann, an Institute employee for the past fifty-two years, is present Monday through Friday as museum hostess. At least two thousand people visit Moodyana every year.

Letter Week at WMBI

Two weeks each year WMBI and WMBI-FM radio mail bags are unusually well-filled with letters from interested listeners. During this designated period each January and June, Institute radio fans are given a special invitation to write in comments.

Next month, June 3-10, the mail is expected to be extra heavy again. An attractive wall motto, suitable for framing,

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will be sent everyone who writes during this time.

Last January, 17,399 letters were received from people of all ages and walks of life. Several were from persons who had accepted Christ through listening to WMBI programs. Old people and those convalescing found listening to WMBI a blessed way to while away hours spent indoors.

In September the radio station will celebrate its silver anniversary with special programs during the week of September 16-22.

Gideon: A Tragedy

[Continued from page 586]

down to the water, and I will try them there." The people have tried themselves and 10,000 meet their own standard of excellence; now let God test them. How many Christians lack a sense of their own depravity! How easily satisfied we are with our own performance for God! We are average Christians, whereas God's standard is the exceptional. The unusual Christian is the normal one. Victorious living is rare, but it is God's great expectation among men.

"Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself." Gideon's 10,000 lap or not, according to their alertness. It takes humility to lap like a dog, but it is effective.

Many clever explanations of this test have been propounded, but none of the commentaries quite satisfy me. What satisfies me is that God proposed a test, and 300 men met it. Mine "not to reason why." God always speaks loud enough for attentive folks to hear. God said "Lap." I want to be one of those who lap. A mock attitude of piety, bowing down upon the knees to drink, will not replace obedience.

And now, Gideon, here's your army. It's not the "400" who count, but the 300. Many are called, but few are the choice ones. It is not for us to turn people away. Beware of offending one of these little ones; beware of the thoughtless, snobbish, self-centered attitude which drives people away from the church. It is not for us to test the people. God gives the test, and God selects the winners.

Our Gideon, the Lord Jesus Christ, came to destroy the Baal we worshiped in the world, to set us free from the hosts of Satan's Midian. Crowds followed Jesus. He chose twelve. Repeatedly crowds pressed upon Him. In Capernaum He turned upon them with the cryptic command, "Eat my flesh and drink my

Moody Monthly

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blood." All went away except the twelve. "This is a hard saying: who can hear it?" Only those twelve remained who could say, "Thou hast the words of eternal life."

Of the twelve, eleven went with their Lord to Gethsemane. One, the betrayer, remained away. Eight are there, but scarcely mentioned. Three go forward with Him, but sleep. "Could ye not watch with me one hour?"

One hour! How short a test. The candidate for official position under the old imperial Chinese system of examinations was locked in his cell for three days. One hour! "Lord, what a change one short hour spent in Thy presence will suffice to make." Especially in Gethsemane.

At His arrest, all flee. To this perfidious Gideon's 300 did not sink. Peter and John set the fashion for modern Christians: they follow "afar off." It is not popular to be associated too closely with His cross.

Christian, candidate for Gideon's band, do you get your spiritual food from Christ alone—from the Word? Can you stay awake to pray a modest hour? Do you fear to be associated with His cross? Is the risen Christ real in your life?

Tongues like flames of fire came on the 120 at Pentecost. There were no pitchers to hide their light. There were no trumpets, but the human voice of testimony. "This Jesus whom ye crucified, hath God raised up, whereof we all are witnesses." For they had not prayed briefly and then gone out to arm themselves with weapons of the flesh; they had tarried until they were endued with power from on high. Yet there are those still unwilling to wait before God—to lap, if you will—in order to be eligible for Gideon's victorious 300.

TO BE CONTINUED

★ ★ ★

The Old Story

DONNA G. MAGNUS

'Tis an old, yet tender, story
Of my Master and His love,
Of the wonders of the glory
We shall share with Him above.

Of the love that sent my Saviour
To the cross for guilty man,
Of the peace He there assured us,
Of the gladness in His plan.

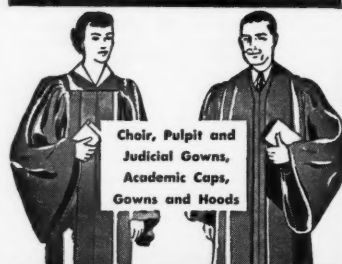
Of that day the grave burst open,
When the Son of God arose,
Breaking ties of death that bound Him,
There prevailing o'er His foes.

Of the joy of sins forgiven,
Purged and cleansed in His own blood;
Of the certain path to heaven—
Showers of goodness like a flood.

Of the blessing of communion,
Since He rent the veil in twain,
And throughout eternal ages
He unchanging will remain!

Yes, an old, yet tender, story,
And these portraits of His love
Are but foretastes of the glory
We shall share with Him above.

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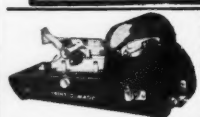
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GOD'S WORD Turned Loose

By HAZEL THOMSON

*The amazing, true story of what happened
when a young woman said "yes" to God*

NEW Year's Day, 1951, was a momentous day for nine hundred patients in Cook County Hospital, Chicago. Faces reflected surprise, joy and deep concern as little bouquets were placed at bedside. Twenty-seven hundred yellow, pink, and red roses had been donated by a Christian florist, and artistically arranged in small glass vases. But it was not the flowers that stirred the patients. Accompanying these bouquets were tiny posterettes containing portions from God's Word.

"I've never seen them so touched," exclaimed the hospital chaplain.

But who, besides the florist, was responsible for making New Year's Day a happy one for the patients?

Best Seller Publicity specializes in such thoughtful deeds, and this was only one small phase of the organization's activities which cover a vast field around the world.

Believing that we must bring the gospel to people who will not go to hear it, presents God's Word by attractive and unusual methods.

Billboards, for example, like the fifty-foot one at Clark and Wacker Drive in Chicago, are another method of attracting people to the things of God.

During the Christmas holidays brilliant red poinsettias formed the foreground of this picturesque display with shepherds as they sought the new-born King. Sixteen-inch letters brought the heart-consoling message: "Fear not . . . for unto you is born . . . a Saviour, which is Christ the Lord.—Luke 2:10, 11."

"It is Chicago's biggest and most beautiful Christmas card," exclaimed one executive as he viewed it.

♦ **THEN** there is the neon sign over a tavern and cigar store in the heart of Chicago's skid row—another Best Seller project. In blazing colorful lights it preaches its silent sermon to hopeless and homeless men that "Christ Died for Our Sins" and "The Blood of Jesus Christ Cleanses Us from All Sin."

Best Seller also went to the Chicago Fair last summer. While the throngs came to be entertained, thirty prize-winning kodachrome scenes interspersed with fifteen replicas of Best Seller's soul-convicting posters were flashed from a projector.

All this, besides thousands of posters being displayed in streetcars, busses, subways and elevated trains, is the work that comes from two small rooms that make up Best Seller headquarters at 189 W. Madison St., Chicago.

But fast and wicked Chicago is not the only field in which these various methods are used to proclaim the gospel message.

Best Seller works from California to New York, in thirty-seven countries and in ten languages, with many conversions and restorations as the glorious result.

It is now inaugurating its fourteenth year by sending posters to Israel. This phase of its ministry was begun through the gift of a school teacher in the state of Washington who sent some extra money that had come to her unexpectedly.

♦ **THIS** fruitful ministry had its insignificant beginning from the burdened soul of an attractive young businesswoman. As she rode on a Chicago "L" one day she sat idly reading the advertisements that vied with each other in appealing to the public.

Suddenly the thought came to her. "Why couldn't God's Word, the world's best seller, make its appeal. That would be a wonderful opportunity to reach those who refuse to go to church and hear it."

She remembered Martin Luther's dynamic words: "The Word of God is like a tiger—turn it loose."

"There ought to be some way," she thought, "of turning it loose upon the teeming, idle throngs that ride on Chicago's varied transportation system. Someone ought to do it."

The more she dwelt on the subject, the more it plagued her. "Why doesn't somebody do it?" she asked.

[Continued on page 636]

Today's "Dark Ages" Superstitions

By ORIEN JOHNSON

What some Christians term "an act of God" or "special guidance" is oftentimes nothing more than superstition. If you play tit-tat-toe with your Bible . . . if you swear on a stack of them . . . you are a superstitious Christian.

A CHRISTIAN woman came to her pastor with a perplexing problem. "I've noticed," she began, "that every time I pick up my Bible lately, it invariably falls open to a portion in the book of Leviticus. I suppose the Lord is trying to tell me something, but I just can't be sure of what it is. I've read those pages again and again, but nothing seems to stand out. Do you suppose there is something wrong with my Christian life? I'm worried!"

The pastor asked to see her Bible, and as she handed it to him he let it fall open. Again it opened to the same passage in Leviticus. The explanation was simple. The seams of the book had loosened and caused a natural falling apart at the same page each time. If the Lord was trying to tell the dear woman anything in this case, I believe the message must have been, "Get a new Bible."

The old method of shutting the eyes, opening the Bible, and dropping a finger on a page to get guidance on a problem should have passed with the Dark Ages, but sad to say, it is dying a slow death. Now no one will deny that God can and undoubtedly has used this method on rare occasions to reveal His will to some troubled child of His. "For with God nothing shall be impossible." But for an intelligent Christian to use this method to seek the mind of God is nothing less than a Bible superstition.

♦ A DEAR, old Presbyterian elder panted up the steps of the church and tried to open a door that refused to budge. He gave a terrific pull, shouting as he did, "John 3:16." The door came open, and as he entered he explained, "I always say 'John, three-sixteen' and it gives me strength."

Now he evidently believed that there was some secret power imparted to his feeble body by the simple quotation of the phrase, "John 3:16," like the "Open Sesame" of Aladdin's Lamp.

A well-known evangelist was heard to tell his cure for insomnia. When he couldn't sleep after a hard day in the Lord's service, he simply reached for his Bible, placed it under his pillow and was soon fast asleep. He was careful to state that he didn't recommend it as a sure cure in every case, but I can't help believing that many an old saint went home that night and tried it, just to see if it would work for him.

A mild form of profiteering in evidence during wartime is the case of Bible publishers who come out with an edition of the New Testament with steel covers to

be worn over the heart of the serviceman. He is profiteering on the superstition many people have, whether they are Christians or not, that a Bible has some innate power within itself to protect the bearer from danger. Hundreds of servicemen take their Bibles and Testaments into battle with them, not for the comfort of the message it contains for their souls, but merely as a good-luck charm to protect their bodies. As one big, strapping sailor replied when I asked him if he read the Testament he carried: "No, but I don't feel right when I don't have it with me."

The Bible is God's Word. It is the Word of Life. We ought to love the message it proclaims. We ought to believe every word of it. We ought to commit innumerable passages to memory. We should be able to preach it and proclaim its truths to the lost. But no true child of God should be guilty of attaching any sentimental value whatsoever upon the mere physical properties of the book itself.

♦ "I'D swear it on a stack of Bibles" is an expression some careless people use to impress you with the truthfulness of

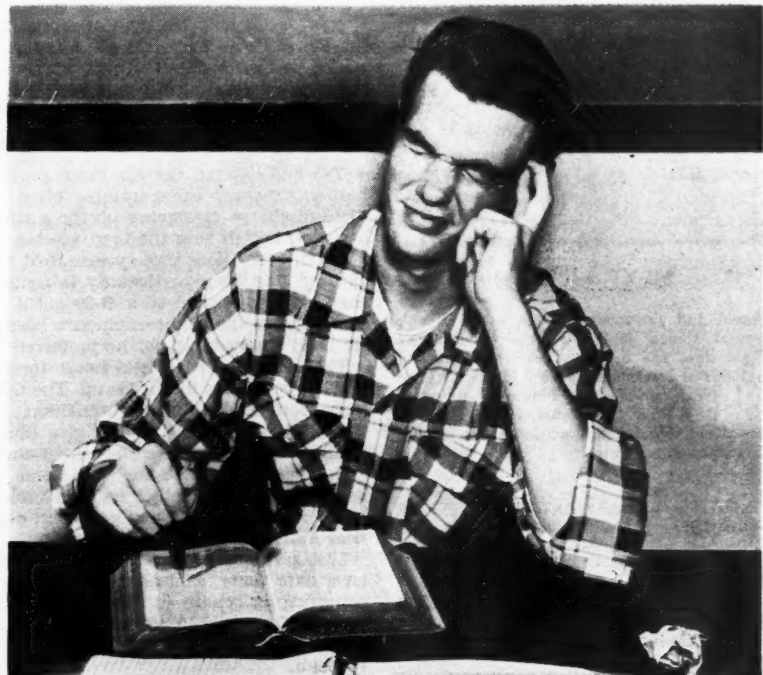
a statement they want you to believe. Certain lodges and fraternal organizations make great display of the Bible in their ceremonies in order to give dignity to an otherwise dead and inane ritual. They are quick to point out that they are "religious" because they read the Bible in their meetings.

In Matthew 5:34, 35 Jesus said, "Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King." He is trying to impress upon the minds of men, who "verily swear by the greater," that we should not use holy things of God to impress men with our truthfulness. James says, "Let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Modernist ministers quite frequently read a verse from the Bible to preface an almost secular sermon in order to give it religious flavor. This is probably what gave rise to the apt description of a certain preacher who "took a text and promptly departed therefrom nevermore to return."

♦ SOME evangelical Christians are also guilty of clinging to unsound attitudes toward God's Word and the manner in which it should influence their lives. Who hasn't met the person who believes that by virtue of merely reading more chapters a day and memorizing more verses, he will automatically become a spiritual Christian?

There is a theological term that is bandied about quite carelessly in many [Continued on page 636]



Retort

views from you

From the Chaplains' Section

For several months I have not been able to find a MOODY MONTHLY magazine, but recently I obtained one. I was very pleased to find that you have added a YOUTH SUPPLEMENT. It was a great blessing to read the material found there. One article I liked especially was "It Happened Like This."

Chaplain Section ANDRE S. BUSTANOBY
Headquarters 27th Fighter-Escort Wing

Keep It Up!

I just wanted to write and tell you how much I enjoy the YOUTH SUPPLEMENT in MOODY MONTHLY. I especially enjoyed the article on witnessing in the February issue, because we are having a witnessing campaign in our young people's group.

Every article in the SUPPLEMENT is timely and just what we need. I hope that you will keep it up!

Austin, Miss.

GLORIA CASE

Response to "Open Letter"

It would seem to me that the thoughts expressed in "An Open Letter to Pastors" in January YOUTH SUPPLEMENT are worthy of our serious consideration.

My observations lead me to believe that the church making large room in its plans and program for its young people is winning and holding them, and training them for church leadership. B.P.'s suggestion of having a responsible, spiritual, sober youth to sit in on church board committee meetings where anything that would affect the young people is discussed, voices a real need everywhere.

Churches have been known to lose some of their most promising young people through failure to respond to young people's suggestions. Let's give the youths a chance! Who knows but this is our long-sought "missing link."

Pierre, S.D.

MINA WIARDA

NEXT MONTH

Should today's young people use Gideon's famous "fleece" method for divine guidance? What does the Bible say about means and methods of learning God's will in the crises of life? Next month John Howard, author of LOST IN A PEW (December, 1950), discusses this vital subject in an article that is certain to attract wide interest.

ALSO . . .

Picture story—NINETY DAYS TO INVEST OR SQUANDER. See a preview picture of yourself as you will look this summer.

AND . . .

More about YOU AND YOUR YOUNG PEOPLE . . . It Happened Like This . . . another Open Letter, etc.



EXTRA MISSION

By CHARLES MELLIS, JR.

Ted's plans for marriage and the foreign mission field were messed up . . . but he found an extra mission on his B-29.

TED Canton kept his eyes glued on the lead plane; he was determined to hold a tight formation over the target. As he saw the bombs fall from the big Superfort up front, he automatically tensed on the controls to keep his plane perfectly level for the bomb drop. It seemed unusually long before the engineer broke the silence on the interphone: "Bombs away!"

The formation of a dozen B-29's loosened up as it made a long turn and headed toward Japan. Ted relaxed and nodded to his co-pilot. "You take it awhile, Bland."

"Aw, let 'George' do it," grinned Bland; he was already twisting the knobs on the auto-pilot and clutching in each control while Ted held the big plane steady.

As Bland shifted his attention to the formation stick and the throttles, Ted slumped in his seat and closed his eyes. The crew was chattering over the interphone about the black smoke billowing up from the edge of the Korean town. But Ted hardly cared that they had hit the oil dump they were after. Right now he was interested in only two things—getting out of this man's Air Force and getting married to Lois Lake.

"Sounds selfish," Ted thought. "But it's only the first step in getting settled down to our life service. We'll take two more years of college, and then we'll be ready for the mission field. But as long as I'm in the Air Force, we're stymied."

Every time he got off on this train of thought, the same thought nagged him: If only . . . If only his term of service had been up a few days earlier . . . If only the Korean war had held off a few days longer . . . If only the President had waited two more days to freeze all commissions and enlistments. Ted was vaguely aware of questioning Romans 8:28; but he couldn't see why, after more than five years of military service, the Lord couldn't have arranged for him to get into school to prepare for mission service.

★ TED had entered the Air Force during the last year of World War II. He was half way through cadet training when the war ended. He had his choice of immediate discharge or signing up for a three-year hitch. He prayed a lot about that decision; he felt sure the Lord wanted him to stay in and get his wings.

He enjoyed those three years. He'd always wanted to fly from the time he was 12; and he'd been particularly intrigued by the "big ones." He was plenty happy that he got assigned to a B-29 outfit. But the biggest thrill came when he was moved from the flight engineer's "desk" to the co-pilot seat after only a year. He liked engineering, but he preferred the flying job.

Then came the day he'd never forget. It was the summer of 1948—about two months before his hitch was up. The C.O. called him in . . . told him how his pilot had recommended him for promotion . . . told him that if he'd sign up for another two years right away, they'd give him a crew. Ted was as flattered as he was thrilled. Three days later he signed on the dotted line.

Not long after that, he went home for a two-week furlough. That's when he began to wonder whether he didn't want Lois to be more than just a good friend. Every month their letters got closer together. The next time Ted got a furlough, they announced their engagement.

Last spring they started talking about an August wedding. Finally they settled on a date that would give them plenty of time for a leisurely honeymoon before returning to college in the fall. Lois had just ordered the invitations when the Korean Reds moved across the thirty-eighth parallel. The day before, Ted had signed his application for transfer to inactive status. Of course it never went through.

[Continued on page 636]

YOU and Your Young People

By Wally and Esther Howard



Wally and Esther

HELLO, again! Well, how did your young people respond to last month's questionnaire? You've probably got plenty of ideas of your own now for meeting topics, haven't you? Don't forget that we're eager for you to let us in on the answers you received, so that we can help you work out from them ideas for meetings that your youngsters won't dare miss.

Our purpose in the questionnaire—and we're stressing it again this month—was for you to get to know your crowd. *Don't take anything for granted.* We've been appalled, in our contacts with teen-agers, to discover how many of them have hazy, sadly inadequate ideas of what a Christian really is. Most of the young people we've seen saved have said something like this: "I always thought I was a Christian. But now I've found out I didn't even know what a true Christian was." We've heard that so often that we feel you should make doubly sure about every teen-ager in your care.

We cannot stress too much the importance of your leadership in the young people's group. In fact, we'll go so far as to say that *if your leadership isn't adequate, you can't have a good young people's meeting.* We're going to suggest some program topics for May, but you're going to have to be on top of this thing. You must study earnestly through the week so that you know as much as possible about each topic. Your group will never be more interested than you are. But you must also know experimentally the truth of each topic. Don't expect to lead youngsters where you yourself have never gone. *The truth must live in you if it is to produce in others.*

Here's this month's general topic:

WHAT IS A CHRISTIAN?

Sounds elementary? Perhaps at first, but you'd be surprised how little your own group may know. You may want to introduce the subject by clearing away false notions—and there are plenty of them. For example, that a Christian is one who prays, or one who goes to church, or one who tries to live a good life; or one who doesn't dance, drink or smoke. Make sure none of your group is fooled into thinking he is a Christian without understanding what is involved.

If you used the questionnaire last month, some of the answers that your own young people gave may need to be dealt with, or may give you a natural springboard for introducing the month's topics. Answer the question, "What is a Christian?" four different ways on successive Sundays.

Urge your young people to bring Bibles, or else furnish them. Make sure that when a verse is referred to *every one* turns to it. Give them opportunity to enter into the discussion, but don't give your young people things to do that they can't do properly. Let them lead the discussion only if they are sincere Christians who are capable of doing it intelligently.

Otherwise keep the leadership pretty much in your own hands. Find other things for them to do to make it their own meeting.

First Sunday: A Christian is one whose sins are forgiven.

We're all sinners, though many don't admit it. Do you know why? They don't know what sin really is. Crime is violation of the laws of the state. The only way to recognize crime is to know the laws. Sin is violation of God's laws. We must know what the Bible says to recognize it. Ignorance is no excuse, either in court, or with God. It isn't a matter of how you feel, or what you think, but of what God says. Have you ever faced up to it?

Here are some key verses to discuss:

I. God says we are all guilty (Isa. 64:6; Rom. 3:10-12; Jer. 17:9).

II. God cannot forgive sin until its penalty is paid (Eph. 1:7; Heb. 9:22).

III. Jesus Christ bore our penalty (I Pet. 1:18, 19; 2:24; II Cor. 5:21).

A Christian, then, is one who admits his sin and has taken God's remedy. Does everyone in your group know that "clean" feeling of having his sins put away, of being "right" with God, of having God's peace flood his heart? The sweetest word to a Christian is the word "forgiven!"

Second Sunday: A Christian is one who has life.

If you don't have Christ you don't have life; you're only existing! The Christian life is not "the good life," or even "the best life." It is a supernatural life. It is God's own kind of life imparted to us—"eternal life" He calls it over and over in His Book.

Look up these truths:

I. We receive God's life by a new birth (John 3:3-7; 1:12, 13; I Pet. 1:23).

Have you ever tried seating your group in a circle, or (if the group is small) around a table? Try it this month. Each young person will feel himself more a part of the group. It's more conducive to getting acquainted. And there's no finer way to discourage whisperers and eliminate "hang-backers." Arrange your meeting room in an informal way this month (Away with the stiff rows of chairs!) and see if you don't have better meetings.

II. This makes us God's own children (Gal. 4:4-7; I John 3:1, 2).

III. We now have a right to His name—Christian (Acts 11:26).

The name "Christian," you see, is a family name. Only members of the family have a right to use it. You get into the family not by imitating the life of Christ, but by receiving His life as a gift, when you personally trust the Lord Jesus as your Saviour.

There is lots of room to draw analogies here: show how God treats us as a perfect Father; how we are to be obedient to Him; how we are to grow up to maturity; how we are His heirs and have all the rights and privileges of a family relationship, such as prayer, and so on.

Third Sunday: A Christian is one who belongs to Christ.

Spell it CHRISTian. It means "Christ's one." Life is made up of "belongings." We belong to this country, to that state, to this family, to that club, and so on. But here's the greatest: *we may belong to God!* God will never force Himself on us, but He has a twofold claim on us. Look up these verses:

I. His right by creation (Acts 17:24-28; I Cor. 4:7).

II. His right by purchase (I Cor. 6:19, 20; I Pet. 1:18, 19).

III. His right to our dedication (Rom. 12:1, 2; Prov. 23:26).

The things we "own" don't really belong to us. God gave us everything we have, although it is characteristic of us to take this for granted and to assume that we made them and choose them. We couldn't even breathe a breath of air if it were not for God. Stress our utter dependence on Him and His perfect right to possess us completely; then emphasize the privilege of our free choice to make Him our own.

Fourth Sunday: A Christian is one who has God in him.

God rules in this world around us, but *He lives only in those who receive His dear Son as Saviour.* "Where could you build a house big enough to contain God?" the Bible asks, in Isaiah 66:1, 2. The earth is like a footstool to Him. Nevertheless, He deigns to live in men! We can't go anywhere without Him, if we are Christians. Study these wonderful truths:

I. Our bodies are the dwelling place of the Holy Spirit (I Cor. 3:16; 6:19, 20; John 14:16, 17).

II. He will dwell with us forever (John 14:16; Heb. 13:5, 6).

III. He wants to live His life through us (Gal. 2:20; Phil. 2:13; 4:13).

Stress the supernatural nature of a Christian's life—that it isn't a struggle for us to perfect ourselves, but a "fight of faith" to believe God for all that we need. He lives in us to give courage, wisdom, love, tact—everything we need to live this new life.

May God bless you each one this month.

Let's Face It

By L. Troutman

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In all probability, unless you do more than take care of your education, by the time you are finished with that you will no longer have an interest in the mission field. This will be because in the meantime you have filled your mind rather exclusively with other things.

If you feel that God is calling you to the foreign field, the most natural thing for you to do is to take an interest in international news and events. You will want to read as many missionary biographies as you can find, and hear as many missionary speakers as are available to you. The encyclopedia at your school will carry adequate information about the customs, languages and religions of various countries. It will be necessary to feed your missionary interest constantly as you feed your mind and spirit.

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God's Word Turned Loose

[Continued from page 632]

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ranged a luncheon meeting at the YMCA, and on that raw December day in 1937 Best Seller Publicity was born. Christian artists have given of their talent to fulfill the Best Seller motto: An attractive illustration to catch the eye and a verse to reach the heart.

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Extra Mission

[Continued from page 634]

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[Continued from page 633]

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